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1714

Account of Alexander
Selkirk - no. 26, Dec. 3, 1712.
(p. 168)

T H E
ENGLISHMAN:

Being the SEQUEL of the
G U A R D I A N.



L O N D O N :

Printed by *Sam. Buckley* in *Amen-Corner.* 1714.

Res.

Regent L. L. Hubbard.

94

2-19-1925

Sed sit sanè Viris qui bene mereri de Patria student, per ista omnia perrumpendum. Quàm multa perinde supersunt devoranda? Quàm multorum subeundæ Invidiæ, Obtrectationes, Calumniæ, vel eorum de quibus sis optimè meritus? Quam multæ & ancipites cum perversis Civibus, propositæ Contentiones & Dimicationes? Et quod omnium est gravissimum, cum multum molitus fueris, cum plurimum sudaveris, licet summa extent tua in Rempublicam merita, nullam tamen bonam Gratiā, sed Odium, sed Indignationem, sed ignominiosam Rejectionem, sæpè referes.—
Cruiser. in Epist. Ded. Transf. Vit. Demosthenis & M. T. Ciceronis.



T O
General *STANHOP E*.

S I R,

THERE could not be a more proper Patron to the ENGLISHMAN, than Him, who, in the Esteem of all Men, is as much one, as any who enjoys the Honour and Happiness of that Name. If Plain-dealing, Generosity, and Truth, have distinguished us from the base and wily Arts of our Enemies, these Quali-

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ties Mr. STANHOPE possesses in common with all *True Englishmen*; but those Endowments and Acquisitions which make him capable of exerting the noble Dispositions peculiar to Free and Generous *Britons*, are what render him one of the greatest Men of the greatest People.

A natural and prevailing Eloquence in Assemblies, an heroic and inspiring Courage in the Field, a gentle and winning Behaviour in Conversation, are Eminences which enable You to be a Blessing to the Age in which You live. You have ever used these Advantages for the Service of your Country, with

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with a beautiful Disregard to what is usually thought a Man's greatest Interest. All Men of Sense give You, in their real Sentiments and just Conceptions of your Merit, much greater Honours than could be purchased from the gaudy Affluence of such Things as are the Admiration and first Pursuit of common Men.

MANY Circumstances render it inconvenient to say much of the Present I now make You; but if I had, instead of forming the Character of an *Englishman* from my own Conceptions, drawn it from the Gentleman to whom I am now speaking, it had been much easier to have
de-

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defended it. I do not by this Application design to involve You in a Dispute in favour of these Writings; You undertook it with great Humanity when it was most useful to me, and I cannot but do those who have condemned them the Justice to mention to the World this strong Circumstance against these Papers, that your Eloquencee has been ineffectual in their Defence. However no one can blame me for being proud, that so good and great a Man condescended in Places wherein they have been censured, to be my Advocate.

YOUR Queen and Country
have your great Qualifications
in

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in store for their Glory and Service whenever you are called to their Assistance in the Field, the Cabinet, or Senate. In the Talents of each Place You have few Equals in Ability, even among those who are practised only in one of them, and much fewer in a disinterested Integrity in the exerting that Ability. Your generous Conduct with relation to the Fortunes, as well as the Lives of your Enemies, over whom You have had the Right of Conquest, has gained You the most eligible Fame, that of Justice and Moderation. This generous Conduct has made every Man you ever commanded love You as a Comrade, and every Fellow-Subject
You

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You have served (and You have served every Fellow-Subject) esteem You as a Friend. The World, which is in Arrear to your Virtue, never speaks of You without wishing You Honour in Proportion to what You have done for your Country's Glory, and wishing You Wealth in Proportion to what you have refused, to augment that Glory.

I am, Sir, with the greatest Gratitude and Respect,

Your most obliged

and most humble Servant,

Richard Steele.



T H E
ENGLISHMAN.

Being the Sequel of the GUARDIAN.

Numb. I. *October 6. 1713.*

Delenda est Carthago.

THE regular Explanation of my Design, and the Pretensions I have to the Title of this Paper, I shall think fit to suspend, in favour of the Author of the following Letter : All which I shall say at present is, that for valuable Considerations I have purchased the Lion, Desk, Pen, Ink, and Paper, and all other Goods of NESTOR IRON-SIDE, Esq; who has thought fit to write no more himself, but has given me full Liberty to report any sage Expressions or Maxims which may tend to the Instruction of Mankind, and the Service of his Country. It is not, said the good Man, giving me the Key of the Lion's Den, now a Time to improve the Taste of Men
B
by

by the Reflections and Railleries of Poets and Philosophers, but to awaken their Understanding, by laying before them the present State of the World like a Man of Experience and a Patriot: It is a Jest to throw away our Care in providing for the Palate, when the whole Body is in Danger of Death; or to talk of amending the Mein and Air of a Cripple that has lost his Legs and his Arms. The old Gentleman spoke this with a Concern not to be described; and opening a Drawer, wherein were Papers containing loose Sketches of future Discourses, he bid me hold my Hat, and take off my Peruke: He filled my Hat with those Papers, and then put it upon my bare Head; after which he spoke several Words in *Arabick*; and while the Papers were still between my bald Pate, and the Words *Sly's Hunting Cock* in the Lining of my Hat, he placed his Hand upon my Head, and crying *Pass*, told me he had conveyed to me the Use of all his Arts and Sciences; then struck me a soft Blow, and with a Voice of Exhortation said, *Be an ENGLISHMAN.* This is a summary Account of the Transfusion of the Spirit of IRONSIDE into me an unknown Writer. Though I cannot pretend to come up to the Authority which that venerable Gentleman has so deservedly enjoyed, I hope I shall not appear his unworthy Disciple, but as I have frequent Access to him, be to him what *Xenophon* was to *Socrates*. As Mr. IRONSIDE condescended to have a Friendship for the Author of the Letter above mentioned, and that the ill Treatment this Man has met with, is apparently occasioned by

by his being a firm and honest Englishman, I shall not think it improper to begin a Paper (which is principally intended to rouse in this divided Nation that lost Thing called Publick Spirit) with his Epistles. I found them under Cover addressed to NESTOR IRONSIDE, the first being written only to convey the latter.

S I R,

‘ I Am sorry I continue to trouble you so often ; but I have lately received an Outrage from the Servant of a Man of Quality, and not knowing how otherwise to have Satisfaction, by reason I cannot learn the Man’s Name, I desire you would print the Enclosed to his Master, whom every Body supposes to be some great Lord.

I am, &c.

My Lord,

‘ I Beg your Pardon for trespassing so much upon your important Moments as I do in this Address ; but it is an allowed Method, and indeed a Piece of Respect, when a Fellow in a Livery abuses a Gentleman, to have Recourse to him that keeps him. I am heartily sorry for the Occasion, but I am forced to trouble your Lordship with a Complaint, that about Six a Clock on *Friday* Night last, in the open Street, I was most outrageously insulted by that Rascal of yours the *Examiner*.

‘ I take the Liberty to ask, Whether your Lordship supports him in his Sauciness? and demand of you to chastise him, or turn him off. You cannot imagine what a Prejudice

‘ and Dishonour it is to you, that you entertain
 ‘ such a Fellow in your Service : He abuses all
 ‘ Mankind, and they are afraid of him, be-
 ‘ cause they know he belongs to you.

‘ AFTER your Man had named my Name,
 ‘ he ran on in a Way which he could never
 ‘ learn at any Place but one in *England* ; and
 ‘ after having with the greatest Fluency, Gra-
 ‘ vity, and Earnestness imaginable, spoken un-
 ‘ intelligibly against me, uttering the Words
 ‘ *Ghent, Bruges, Transito, Insulting*, he at last
 ‘ let the People know what he would be at, by
 ‘ saying, *I shall not now concern my self with*
 ‘ *Monsieur Tugghe’s Memorial, since it was re-*
 ‘ *jected at Court.*

‘ YOUR Lordship’s Man, by letting drop
 ‘ these Words, gave us to understand, that his
 ‘ Indignation against me was raised by what
 ‘ I had said concerning *Dunkirk*. But he had
 ‘ more Wit in his Anger than to come close to
 ‘ the Point ; for then he must have allowed that
 ‘ all which I had done was resenting *that*
 ‘ *Tugghe should appeal to the People against what*
 ‘ *was rejected at Court.* So that, my Lord, I
 ‘ can say, as well as he, *I shall not now concern*
 ‘ *my self with Monsieur Tugghe’s Memorial, since*
 ‘ *it was rejected at Court.*

‘ BUT what cut me most to the Quick, was,
 ‘ that your Man should say of Mr. *Steele*, that
 ‘ *he had obliged his Party with a very awkward*
 ‘ *Pamphleteer in the Room of an excellent Droll.* It
 ‘ is a very natural Infirmary to aim at what we
 ‘ are least fit for ; and your Man, who knows
 ‘ a great Politician that is the worst Droll in the
 ‘ World,

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‘ World, might have given some Grains of Allowance to a good Droll for being a bad Politician.

‘ BESIDES, my Lord, your Man should have considered, that to endeavour at Wisdom was every Man’s Duty ; but to endeavour at Wit is the utmost of Follies. Wit must be born with a Man, or he will never have it ; but the Understanding is what, you know, may arrive at a great Height from meer Experience, especially in Matters of Business. I might urge still further, that there may be a Way of appearing Wise by writhing the Head, leaning to a Whisper, nodding and collecting the Brow into a serious Frown, and then nodding again with a Face as if newly informed, or the like Arts practised in all Courts ; but the Art of appearing Witty is not so easily acquired. I grant, indeed, Politicians go furthest in it, especially if they are Men of Power. Their Way is usually by Innuendos : They will vex one another mighty prettily with some Secret, which is to be alluded to by abundance of dark Hints, that shall last a whole Dinner-time before the Secret is out ; and then when the Truth comes, like every thing else when ’tis known, the Jest is nothing. But it is ushered into the World by the loudest Laughter ; and all the Servants behind, who were unable to contain from laughing at my Lord’s Wit, find out that the best Joker, among great Men, is not he that has the best Understanding, but the best Intelligence. I am astonished your Man

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‘ should

‘ should observe upon me, for endeavouring a little out of my Character ; when every body knows that the great Affectation at present is to be at once both a Man of Business and of Pleasure ; and that the merriest Politician now in the World is the saddest merry Fellow.

‘ But as angry as I have Reason to be at your Man, I must do him Justice ; and indeed I think I ought to allow him an excellent Droll as well as he does me. And if he were not maintained as such, he would not take the Liberty of a Lord’s Fool, and mention what cannot be over-pleasing to any Lord in *England*, which is, the making above seven Peers in one Day. He says, I rally the Creation of them ; indeed, my Lord, he wrongs me : This Matter was never to me a Subject of Mirth, I heartily wish it may never interrupt your Lordship’s.

‘ YOUR Man takes notice, that when Mr. Steele said all he could in the Name of *Great Britain*, he assumes the Name of *France*, and assures us, *That his most Christian Majesty will not think it reasonable to delay the Demolition of a Town belonging to him in our Hands, for Reasons of State to us.* Your Man says, *This is being in the French Interest, and pleading their Cause with a Vengeance.* But *this Paragraph* (continues he) *should have been underwritten by Monsieur Colbert or Monsieur Mesnager.*

‘ I wish, my good Lord, for your Sake and mine, and the Sake of every Man in *England*,
Mesnager

‘ *Mefnager* had never underwritten a better
‘ Paragraph for his Master than that. I do af-
‘ fure you, my noble Lord, as to all Confide-
‘ rations that regard me as a Wit or a Politi-
‘ cian, both which your Man infinuates I pre-
‘ tend to, I am wholly indifferent what Ideas
‘ are affixed to the Words *Richard Steele* ; but
‘ when he calls me ungrateful to my Sovereign,
‘ the Cafe is altered.

‘ I N S T E A D of repeating what really I
‘ have faid, that I have received fo much from
‘ Her Majefty’s Favour, that I fhall ferve her
‘ all my Life without hoping for more ; your
‘ gracelefs Rogue makes me go out of Her Ser-
‘ vice, in a manner, *As if a Guest fhould fay, Be-
‘ caufe I have dined, I am no longer obliged to you.*

‘ Y O U R Man is right enough as to the
‘ Words *Dread* and *Terrour*, and the *Sieur’s*
‘ *first*, and the like ; but in his Anger for my
‘ naming the *Flying-Post*, a much honefter Man
‘ than himfelf, with him, he is out of all Pati-
‘ ence, and fays I do it in Defiance of my
‘ own Senses. Your Man, my Lord, would
‘ be in the Right of this, if I efteemed Men for
‘ the Faculties of the Head, and not the Inclina-
‘ tions of the Heart. I never faid, my Lord,
‘ but that your Man was fit for much better
‘ Buſinefs, than that in which he is employed,
‘ had it pleaſed God to have given him Grace ;
‘ but as he has uſed his Wit, he appears the worſt
‘ Man that ever had the Education of a Gen-
‘ tleman ; and I cannot recollect one Paper, in
‘ which, I believe, he has not acted againſt the
‘ Conviction of his Conſcience.

‘ I know of no Person yet named, says your
 ‘ Man for the Examiner, to whom Mr. Steele
 ‘ is not obliged as a Wit, nor who has not
 ‘ tryed to reform both his Morals and Politicks,
 ‘ My Lord, your Rogue has me safe here ; I
 ‘ cannot answer to this, without naming a
 ‘ witty Man or two with whom I have passed
 ‘ some agreeable Hours ; for which I have
 ‘ too much Gratitude to name them under
 ‘ Suspicion of Accomplices with the Examiner ;
 ‘ I shall therefore let him go, with the Phrase,
 ‘ Reform his Morals and his Politicks. As to my
 ‘ Morals, if there was any thing very flagrant,
 ‘ I have good Friends enough in Town who
 ‘ would oblige the World with an Account of
 ‘ them ; and indeed I have been guilty of no
 ‘ Vices but what I am heartily sorry for, nay
 ‘ sorry that they are such as are considered by
 ‘ Mankind with too much Indulgence.

‘ UPON looking over his Paper a second
 ‘ time, I observe he begins his Invektive by as-
 ‘ serting, That *from trading with other Peoples*
 ‘ *Mirth I am set up for my self* ; and goes on very
 ‘ merrily with such an inconsiderable Man in
 ‘ the *Legislative Capacity*. As for my trading in
 ‘ other Peoples Mirth, all he can make of that is,
 ‘ that I had put myself in a Way of being witty,
 ‘ without ever troubling my Head about it : If
 ‘ I pay my Fellow-Labourers honestly, where
 ‘ is the Reproach ? why mayn’t I be witty, as
 ‘ a Man that keeps a Librarian is Learned ?

‘ YOUR Lordship knows great Scholars
 ‘ study by Proxy ; such *Macenas*es can grow
 ‘ learned by placing their Books, as Usurers
 ‘ grow

‘ grow rich by placing their Money, in good
‘ Hands.

‘ A S to my Legislative Capacity, your Man
‘ says, *he will engage me without Doors, not doubt-*
‘ *ing of my being as well handled within. As well*
‘ *handled!* You see, my Lord, he treats us Se-
‘ nators like his Fellow-Servants. I protest to
‘ you, my Lord, I do not know how I shall be
‘ handled, nor how I shall behave under it;
‘ for though I have marched with fifty thou-
‘ sand valiant Men in my Life-time, I never
‘ yet was in Company with five hundred wise
‘ ones. If any of your Lordship’s Servants
‘ should be there, and treat me as the *Exami-*
‘ *ner* does, I hope I shall keep up my Spirits by
‘ the Goodness of my Cause; I trust I shall
‘ be as Confident as they Impudent. I assure
‘ you I wish all past Miscarriages were forgot-
‘ ten; and shall never give a Vote out of Pee-
‘ vishness, or personal Difobligation. How-
‘ ever, I humbly beg your Lordship to inform
‘ them of what you know very well, That in
‘ the House, and as a Member of Parliament,
‘ I am accountable to no Man, but the greatest
‘ Man in *England* is accountable to me.

I am, my LORD,

Your LORDSHIP’s

most obedient humble Servant,

RICHARD STEELE.

[N^o 2. Oct. 8.] *Difficile est cum prestare ceteris concupieris, servare Æquitatem.* Tull. de Offic.

I Cannot think there ever has been in any Nation, which subsisted long after it, so general a Loss of Publick Spirit, as all must observe, at present, in *Great Britain*. But the Motive is not in it self the less noble for the small Number of its Followers. It is the Duty of every Man to enquire, in all his Actions, how the Publick will be affected with the Accession of Fame or Wealth which he hopes to gain in any new Enterprize. This should determine him either to pursue or give up the Undertaking. But instead of this, we like nothing but what will make us conspicuous, and elevate us above our Neighbours. We will serve Mankind for (what we like more than the Quiet and Rest which we sacrifice to them) their Admiration or Esteem: When we are rivalled in that, our Propensity is diverted; and a Man may as well say, that he who will not treat me as his Master, shall not have me for his Servant. This is the common Scandal, on which even very zealous Lovers of their Country fall from the Course of Honour and Virtue. Go into Assemblies, and you will see the Anxiety for Applause, and Fear of any Disparagement to his Eloquence or Capacity, makes the Man (who, if he thought of nothing but his Duty, would be resolved and easy) pale with Diffidence if he loses the Point he aimed at: He recovers himself sooner if still he is applauded, than if another, out of an Errour
of

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of his, should suggest what should gain the Question.

THIS vicious Emulation runs through all Parts of Life, and produces suitable ill Effects to all Orders of Men, as well as to the Nation in general.

THERE now lies before me, in the old Punick Language, a Description of a Review of the Captives who marched by *Scipio Africanus* at the Taking of *Carthage*. A *Carthaginian* of Quality, who had given that illustrious *Roman* Intelligence from time to time of what Steps they were making to their own Overthrow, told him the Names of every Prisoner as he passed by; and the Secretary writ down the Notes as follows.

THOSE two who are chained together, and ashamed to look at one another, are the Leaders of the two Parties in the Senate, whose Trial for Superiority in Eloquence lost the first Question that favoured the *Romans*.

THAT's the Usurer who voted against *Hannibal*, upon Promise, from the *Romans*, of farming the Ground the City stands on after the Demolition.

THAT's the Banker who bought the Bushel of Rings after the Battle of *Canna*: He voted against his Country out of Hopes of selling them to the Relations of the *Romans* who wore them, at a greater Price.

THAT's the Gentleman who gained the first Vote against *Hannibal*.

THAT Gentleman there, telling the Money to the Soldier, who is to have all he has,
does

does it only to have it for the Time of Reckoning in Possession : Could he have parted with any Part of it five Years ago, he might have prevented this.

THAT Gentleman there, who wonders at all about him, and seems so mightily astonished at every thing that passes, has acted from Cur-tain-Lectures, and was only his Wife's Proxy. She speaks *Latin* finely.

THERE are many other things in the Punnick which I do not think it prudent to translate, particularly something about Funds. The Manuscript has some Observations at the Bottom of it, which shew that the Town of *Carthage* neglected all its own Trade ; and while some few grew rich by turning Money in their own Banks, there was a false Appearance of Wealth within, but no Accretion of Riches from abroad. Such is it ever, and ever will be, where it is not the Fashion for Men to value themselves upon their Zeal to the Publick.

AMONG us it is so far lost, that it has been made a kind of political Faith to submit to the Infringement of Liberty. How unworthy and ignoble such Principles were thought by a wise Man when they were first broached, will appear by a Letter from Sir *Walter Raleigh* to Prince *Henry*. The Power of the English Sovereign is put in the most amiable Light, and the generous Youth exhorted to the Love of Virtue by a Man of Honour, who makes him aware of the Weakness to which he was most addicted; at the same time that he applauds the good Part of his Disposition.

Sir

Sir WALTER RALEIGH to Prince HENRY.

May it please your Highness,

‘ THE following Sheets are address’d to
‘ your Highness, from a Man who va-
‘ lues his Liberty and a very small Fortune, in a
‘ remote Part of this Island, under the present
‘ Constitution, above all the Riches and Ho-
‘ nours that he could any where enjoy under
‘ any other Establishment. You see, Sir, the
‘ Doctrines that are lately come into the World,
‘ and how far the Phrase has obtained of calling
‘ your Royal Father God’s Vicegerent, which
‘ ill Men have turned both to the Dishonour of
‘ God, and the Impeachment of his Majesty’s
‘ Goodness. They adjoin the Vicegerency to
‘ the Idea of being All-Powerful, and not to
‘ that of being All-Good. His Majesty’s Wis-
‘ dom, it is to be hoped, will save him from the
‘ Snare that may lie under gross Adulations;
‘ but your Youth, and the Thirst of Praise
‘ which I have observed in you, may possibly
‘ mislead you to hearken to these Charmers,
‘ who would conduct your noble Nature into
‘ Tyranny. Be careful, O my Prince, hear
‘ them not, fly from their Deceits. You are
‘ in the Succession to a Throne from whence no
‘ Evil can be imputed to you, but all Good must
‘ be conveyed by you. Your Father is the Vice-
‘ gerent of Heaven, while he is good he is the
‘ Vicegerent of Heaven. Shall Man have Au-
‘ thority from the Fountain of Good to do Evil?
‘ No, my Prince, let mean and degenerate
‘ Spirits

‘ Spirits which want Benevolence, suppose their
 ‘ Power impaired by a Disability of doing Inju-
 ‘ ries. If want of Power to do Ill be an In-
 ‘ capacity in a Prince, with Reverence be it
 ‘ spoken, it is an Incapacity he has in common
 ‘ with the Deity.

‘ LET me not doubt but all Plans which
 ‘ do not carry in them the mutual Happiness
 ‘ of Prince and People, will appear as absurd to
 ‘ your great Understanding, as disagreeable to
 ‘ your noble Nature.

‘ EXERT your self, O generous Prince,
 ‘ against such Sycophants, in the glorious Cause
 ‘ of Liberty ; and assume an Ambition worthy
 ‘ of you, to secure your Fellow-Creatures from
 ‘ Slavery ; from a Condition as much below
 ‘ that of Brutes, as to act without Reason is
 ‘ less miserable than to act against it. Preserve
 ‘ to your future Subjects the Divine Right of
 ‘ being free Agents, and to your own Royal
 ‘ House the Divine Right of being their Bene-
 ‘ factors. Believe me, my Prince, there is no
 ‘ other Right can flow from God. While your
 ‘ Highness is forming your self for a Throne,
 ‘ consider the Laws as so many Common-Places
 ‘ in your Study of the Science of Government.
 ‘ When you mean nothing but Justice, they are
 ‘ an Ease and Help to you. This way of
 ‘ thinking is what gave Men the glorious Ap-
 ‘ pellatives of Deliverers, and Fathers of their
 ‘ Country. This made the Sight of them rouse
 ‘ their Beholders into Acclamations, and made
 ‘ Mankind incapable of bearing their very Ap-
 ‘ pearance without applauding it as a Benefit.

‘ Con-

‘ Consider the inexpressible Advantages which
 ‘ will ever attend your Highness, while you
 ‘ make the Power of rendring Men happy the
 ‘ Measure of your Actions. While this is your
 ‘ Impulse, how easily will that Power be ex-
 ‘ tended? The Glance of your Eye will give
 ‘ Gladness, and your every Sentence have the
 ‘ Force of a Bounty. Whatever some Men
 ‘ would insinuate, you have lost your Subject
 ‘ when you have lost his Inclination: You
 ‘ are to preside over the Minds, not the Bodies
 ‘ of Men. The Soul is the Essence of a Man ;
 ‘ and you cannot have the true Man against
 ‘ his Inclination. Chuse therefore to be the
 ‘ King or the Conqueror of your People: It
 ‘ may be Submission, but it cannot be Obedi-
 ‘ ence, that is passive.

I am, SIR,
Your Highness's
most faithful Servant,
 WALTER RALEIGH.

[N^o 3. Oct. 10.] --- *Quid enim nisi Vota supersunt?*
 Ovid.

IT is the Happiness of an *Englishman*, that
 his Property is fenced about with Laws
 and Privileges, into which no Power can
 make any Incurfion, except it is encouraged
 by his own Stupidity or Cowardice. When
 I say an *Englishman*, I mean every true Sub-
 ject of Her Majesty's Realms, the *Briton* of
 the North as well as he of the South ; and
 know

know no Reason for saying *Englishman* instead of *Scotsman*, but that the latter Appellation is drawn into the former from the Residence of the Queen in the Southern Part of *Great Britain*. I abhor the Distinction, and think it absolutely necessary for our mutual Honour and Safety, as far as it is possible, to abolish it. It is below the Sincerity of Heart and innate Honesty of a true *Englishman*, to enter into a partial Friendship ; and it is Matter of Lamentation, to observe the cool Distance that is maintained towards Men who have resigned great Immunities, and placed themselves irrevocably under the same Sovereignty with us, in order to our mutual Wealth, Glory, and Happiness. The Accession of a People prompt to Arms for our Defence, of an hardy and docile People to man our Fleets, and extend our Trade for the Increase of our Wealth, is an inexpressible Advantage. The little Differences and Distinctions between leading Men, who were so lately of different Nations, are to be expected ; but if this great Glory of the present Reign be safely transmitted to Posterity, it cannot but have the most happy Effects upon the whole Island, and leave the Names of the great Persons who transacted that Negotiation, for ever memorable with Honour. What makes the cold Behaviour of the *English* in this new Friendship the more faulty, is, That in all Alliances, the more Powerful, if they act suitably to that Distinction of Providence, should ever make the greater Condescensions : I say, according to Honour and Generosity, the Richer should make the Poorer,

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Poorer, who is his Guest, feel the good Effects of his being received into his Family, before he puts him upon an Equality of Charge for their common Good.

I shall sum up the Happiness of being born an *Englishman*, in the Description of that from whence all his Happiness is deduced; I mean the Authority of his Prince, who is no other than a very good Man, vested with all the Opportunities, and tied down by the most solemn Oath to be such, in the most eminent Manner that all the Power which ought to attend humane Nature can enable him.

‘ THE King at his Coronation does solemnly promise and swear, to govern the People of this Kingdom of *England*, and the Dominions thereunto belonging, according to the Statutes in Parliament agreed on, and the Laws and Customs of the same; and to his Power to cause Law and Justice in Mercy to be executed in all his Judgments; and to the utmost of his Power to maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion as established by Law; and to preserve unto the Bishops and Clergy of this Realm, and to the Churches committed to their Charge, all such Rights and Privileges as by Law do or shall appertain unto them, or any of them.

THIS glorious Monarch must, from his very Essence, be the Friend, Patron, Protector, as well as Sovereign, of all Men of Virtue, Truth, and Innocence. His Subjects are promoted and encouraged by his Virtue, but

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cannot be molested by his Passion or Frailty. His Ministers are responsible for all his Deviations from Justice ; and there lies a Remedy in the Courts of Law even against the Demand of the Sovereign in Cases of Right and Property.

WHEN the *Englishman* has nothing to expect of his Prince but Favour and Protection, how dear must every kind of Property be in these Dominions? How circumspect ought he to be to avoid every least Appearance of what may impair a Fortune, or disappoint any Hopes of gaining one, in this inestimable Land of Liberty?

WE are now happy in a Peace with the most puissant Potentate upon the Continent of *Europe*; but tho' we are in that Friendship, we are to take Care that, as we are both a trading People, our new Ally may not be too hard for us, as we are serviceable to each other and the rest of the World in Point of Commerce. It is so far from a Secret, that it is a declared Circumstance, that the late *rejected Bill* will come before our Country in Parliament a second time. The City of *London*, almost in every Circumstance, is followed in its declared Sentiments by every other Part of *England*; but certainly it can in no Point be so reasonably and justly imitated as in its Sense of Trade. There is an Election of Representatives for this Forum of the Mercantile World now approaching ; and it behoves every Man who is so happy as to have a Vote on this Occasion, to be very circumspect in the Choice. An Error in this may perhaps make it insignificant whom he shall chuse for the future. If any
one

one of the Number of Electors can be at a Loss to know how to determine himself in the Question for or against this important Bill, it may not be an ill Rule to judge by the Wealth of the Persons for and against it, by their known Integrity, by the Effect it may have upon their own Fortunes, and by their publicly avowing their Thoughts on the Occasion. The Citizens of *Rome* bred to Eloquence, could not before their Assemblies have ever offered Matters more forcibly, intelligently, and warmly, than some Merchants of *London*, from common Sense and Experience, delivered themselves against this Bill before our Houses of Lords and Commons.

LET the Electors consider, that none are proposed to their Choice but Churchmen, nay (if the invidious Names of Distinction must still be kept on foot) none but Tories; so that the Church of *England* is intirely out of the Dispute.

THAT the City of *London* is infinitely the most trading City in the Universe.

THAT therefore none ought to represent her in Parliament but Traders.

THAT the honourable Name of a Trader cannot, properly, be applied to any but Merchants, who are concerned in Exports and Imports.

THAT all other Traders are only subordinate to them, and are no other than the Mechanics, who either prepare our Manufactures for the Exportation of the Merchant, or are the Dispersers of foreign Commodities when imported by the Merchant from abroad in Exchange for those of our own Growth.

THAT such are the only proper Judges of our Trade: These only can go to the Fountain-Head, and see the Causes of the Declension and Encrease of our Trade. The Farmer may wonder his Wooll doth not come to so good a Market this Year as it did the last; the Weaver that he has not so many Looms going as he had a few Months ago; the Clothier that he hears nothing from his Factors at *Blackwell-Hall*; and these again that they have no Demands for their Woollen Manufactures from the Merchant. The Farmer, Weaver, Clothier, and Factor may indeed lament each other, bemoan the Loss of their Trade, but know nothing of the real Cause of its Declension; they sensibly find the Stream diverted from its old Course, but do not see the Dam that stops its flowing, or the new Channel that conveys it from them: It is the Merchant only that has the Science, and sees Trade in its naked Principles and its first Causes: He sees immediately the Designs of Foreigners, either slyly to undermine her, or boldly to invade and ravish her; and immediately flies to his Sovereign, and the whole Legislative Body, to protect her.

THE Merchants are like so many Centinels placed in all the Nations of the World to watch over and defend her. And will not this City chuse such as these for her Representatives? Will she who subsists wholly by Trade, rather chuse such who are unacquainted with it even in Theory? No, I dare not think so meanly of that wise and honourable Body; but promise my self that in this Parliament, where
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Matters of Trade seem to be the most important Affairs that will be the Subject of its Debates, the greatest and most trading City in the Universe will be represented by Traders, that is Merchants; for no others properly deserve that Appellation, or can be esteemed proper Representatives of the Port of *London*.

While these things are duly considered, and the Subjects of *England* maintain their Property and Wealth under a Sovereign that is their Darling and Benefactor, our Neighbours in Nakedness and Penury, may tell us as long as they please of the Magnificence and Grandeur of their mighty Monarch, and the gorgeous Attire of his domestick Vassals, without raising our Envy or Admiration.

To the ENGLISHMAN.

King-street, Westminster,

October 9. 1713.

SIR,

A Neighbour of mine shewed me, this Morning, my Name in that rascally Paper called the *Examiner*. I am an House-keeper, and no Body knows who this Fellow is. Tho' I am now a Corn-Cutter, I have served my Country as a Man of Honour and a Serjeant of Foot; and as this Fellow has now fallen upon his Match, I shall make him know, as soon as I can find him out, that he shall not treat me with the same Insolence and Impunity as he has the Emperor of *Germany*, and the Duke of *Marlborough*.

John Smith, Corn-Cutter.

[N^o 4. Oct. 13.] - - - - *Nec Domo Dominus sed
Domino Domus honestanda est.* Tull. de Offic.

THE many and great Evils into which this Nation is involved, are, to a great Degree; owing to an Affectation of living above our Condition. A Gentleman, the other Day, was bewailing this Source of Misery in the Presence of NESTOR; and hinting to him that it would be very proper to mention it to Sir *Harry Lizard*, who, tho' our publick Papers have not taken Notice of him, is chosen a Member for the ensuing Parliament: It would be a very good Entrance into the World, said that Gentleman, for the young Baronet, who is both frugal and generous, would he bring in a Bill for a good and wholesome Sumptuary-Law. This would prevent Mens living in Indigence and Anxiety to support an Ostentation of Wealth and Ease; and the Man who lived much within his Fortune, would daily throw up new Bulwarks to support his Integrity against the Allurements of Ambition and the Terrours of Poverty. The sage NESTOR has a Manner of gain-saying such Persons as he has a mind to improve, by partly consenting to what they have advanced; and then insinuating his Objection to it, as if he was driven to some Absurdity and Inconvenience by a too-ready Consent to their Opinion. You say right, said the venerable Sage; There is nothing so absurd, as that Men of no Consideration should be allowed to appear in what Figure, Retinue, and Equipage

page they think fit, for no other Reason but that the Labour or Ingenuity of others hath left them in a Capacity to support that indecent Splendor. What can be more unreasonable, than that a young Fellow, who has nothing to do but to saunter from one Chocolate-house to another, should be conveyed to his different Places of appearing idle and insignificant with the same or greater Pomp, than that of those whose Talents and Merit have advanced them to the highest Station in the Kingdom? But, however, I cannot but fear that a Law for abridging such Expences, might have worse Consequences than are to be imputed to the present Irregularity. The Comedies, you see, have extirpated the whole Species of Beaux; and they might be as prevalent towards the Amendment of Extravagancies in every other Kind. There is an unreasonable want of Moderation, too frequent in those of prosperous Fortunes; and it is from the want of a just Sense of the Equality of Mankind, that Men run into such unreasonable Distinctions in favour of themselves. Such Offenders as these should receive the Chastisement of Wit, and be the constant Subject of Ridicule. When Vanity or Pride makes Men careless of offending as long as they offend with Impunity, it is then they are the proper Objects of Satyr and Raillery. My old Friend, Sir *Marmaduke*, was so tender of the least Violation of that Modesty and Respect which every Man ought to preserve towards every Man, that it appeared not only in his Words, his Dress, and his Actions, but also in one further Parti-

cular, the manner of driving his Coach: His constant Rule to his Coachman was, *John*, remember I am never in haste. He gave way to all whom he met, and particularly to loaded Carriages, Carts, or Waggon; for, said he, other Mens Necessities ought to take place of my Pleasures.

A LL who have not in some Degree a Temper of this Sort, ought to be the Objects of Jest and Derision; and he who wants these hourly Virtues, ought to be treated as a Bankrupt in the Commerce of Civilities. The venerable NESTOR delivered himself familiarly to this purpose; which made the Company fall into Remarks, that People generally seem to move upon quite contrary Principles.

THE Pride of Men, both in Publick and Private, to support an unreasonable Superiority to others, (of which there were Instances brought by every Man in the Company from among his own Acquaintance) is the great Source of domestick Evil amongst us. For which Reason I shall think it absolutely necessary, in order to acquit my self in the Character of a good ENGLISHMAN, to have a strict Eye upon the Growth of Luxury, whether in our Houses, Furniture, Dress, or Equipage. In all these Particulars I shall take upon me to consider, whether People assume more than they are able to support or become. For this Purpose I shall not make any Difficulty to own, that I have called together an Assembly of *Magi*, or wise Men, (to whose Familiarity my Patron, Mr. IRONSIDE, introduced me) that have been
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of great Use to me in proposing Schemes for my better Information of what passes in all the Parts of this City and Kingdom. But there are some Persons too great Offenders to be reformed with Admonitions; therefore it will be necessary to place them in such Order of Life as they are fitted for by Nature, wherever it be found that to their own and other Peoples ill Fortune they are placed above it. I have therefore, by the Force of some occult Sciences, in which I am deeply learned, contrived a magical Vehicle, which shall pass through all the Streets of these Cities (invisible to all but those who are adept in Knowledge) at the most publick Hours of the Day. This shall be driven by a Virtuoso Dustman, who shall not take away the Rubbish of the House; but, as his Business is to remove only moral Turpitude, take away the unworthy Possessor of it, whether Male or Female. At first Mention of this wholesome Design, the Reader will be convinced that the Institution must be of great and general Emolument. In Cities where there are only Contagions which affect the Body, all manner of Commerce with the miserable Invalids is interdicted, and their unhappy CorpSES, though they had been lately inhabited by the most gallant and virtuous Spirits, thrown into the Places for Receipt of common Filth, without the Ceremony of Interment; and this only because they were touched with a Calamity to which Mortality is necessarily liable, without any Guilt of theirs to deserve such Treatment. If Preservation of those who are untainted can warrant this

this Usage of the Calamitous, who are not so by their Fault but Misfortune, how just and equal is this Institution of mine, to carry off, by this my magical Vehicle, Persons who by their Conversations and Vices willingly and industriously spread Contagions, that destroy the Happiness, Wealth, nay the Morality of their Neighbours?

ALL Persons therefore who are conscious to themselves that they are engaged in any Practice destructive of the good Weal of others, are desired to amend their Lives; for they have not long to remain within the Cities of *London* and *Westminster*, but must remove, for the common Good, from the frequented Parts of the World, till they are capable of returning to them as useful to it from their Services or Examples.

WHEN I am giving my Thoughts a Loose in the Contemplation of the Ways of Men, there is no Man whom I so highly honour as the Merchant. This is he who turns all the Disadvantage of our Situation into our Profit and Honour. His Care and Industry ties his Country to the Continent, and the whole Globe pays his Nation a voluntary Tribute due to her from his Merit. His Hand-writing has the Weight of Coin, and his good Character is Riches to the rest of his Countrymen. All other Subjects of our Island, from the highest to the lowest, are as much below the Merchant in political Merit, as that ravenous Worm in the Entrails of the State the Stock-Jobber. Other Subjects prey upon each other, and one grows richer in propor-

proportion as the other grows poorer; which is no more to the whole Body, than the Removal of an Imposthumation from one Limb to another. The Course of Wealth within our selves makes a Distinction between Brethren, but the Merchant is the Child of *Britain* who enriches his whole Family.

I shall think it my chief Business, as an ENGLISHMAN, to do all in my Power to advance the Credit and Interest of this worthy Member of the Commonwealth upon all Occasions. The *Lady* shall understand how much of the Beauty and Ornament of her Dress she owes to the Importer of them; and every *Englishwoman* shall know what to put on and what to leave off for the Service of her Country. Patches worn on one and the other Side of the Face, have lately distinguished the Parties which were amongst us; but since those are at an End, and the whole Difference is reduced within the Compass of two or three Points, I shall instruct my Female Readers when they are dressed for the Interest of *England*, and when the Fashion would give the Balance to the Trade of *France*.

MR. IRONSIDE has in this View resolved to give the Sparkler two new Habits, as Models for the Dress of *Englishwomen*; and all Milliners, Tire-women, and others, are hereby required to send in Proposals for their several Wares; and the Sage is resolved to introduce them into publick Notice, according as they excel in Fancy, and consult the Interest of their Country in what they advance for Sale. I will undertake to prove, that as the World now stands,
there

there is nothing saleable which is indifferent whether we ought to buy it or not, as we are Subjects of Great-Britain.

*John Smith, Corn-Cutter, to the Author of the
ENGLISHMAN.*

S I R, *King-street, Westm. Octob. 12. 1713.*
 ‘ **H**ERE is the Examiner has this Day fallen
 ‘ upon several honest and good People,
 ‘ having abused all the great ones in the World
 ‘ till he has no more to say. It is a very hard
 ‘ Case that this Wretch would raise us from
 ‘ Obscurity into Scandal, as he has heretofore
 ‘ endeavoured to bring down great Men from
 ‘ Glory into Shame. I hope, Sir, you know
 ‘ the World too well not to believe he is a
 ‘ Rascal in all this. And as to what he says of
 ‘ the noble Captain who was with the Gentle-
 ‘ men mentioned in his Paper in the Cellar, I
 ‘ will beat him for that in a very little Time. I
 ‘ think the Report of that Conversation in the
 ‘ Cellar may be traced; and I am not far off
 ‘ the Gentleman who makes so free with Men
 ‘ of all Conditions. I shall shew him that I
 ‘ can cut the Head as well as the Feet: And
 ‘ though I am a Corn-Cutter, as I said to you
 ‘ in my last, I am an House-keeper. The Fel-
 ‘ low talks of Rogue and Rascal at full Length.
 ‘ What can a Man say who owns his Name, and
 ‘ is abused by one who does not own himself?
 ‘ Who is the more unjust, he who with his
 ‘ Name defends an Argument, or he who with-
 ‘ out any Name calumniates that Person with-
 ‘ out

‘ out any Possibility of Recrimination? To be
 ‘ sure the Captain is in the Right to call him a
 ‘ Rascal ; and I am so well acquainted with
 ‘ him, as to say he will beg any Man’s Par-
 ‘ don for what is past who owns himself the
 ‘ *Examiner*, and begin again upon a new Foot.
 ‘ I was bred a Presbyterian, and went to School
 ‘ with People who have made a better Hand
 ‘ of it than I have. Whatever they do, I on-
 ‘ ly cut Corns by coming over to the Church.
 ‘ There is only one Thing, noble Sir, by which
 ‘ I desire all that has happened may be exa-
 ‘ mined and considered. The *Examiner* pre-
 ‘ tends he acts for the Government and the Mi-
 ‘ nistry; let him own himself if he dares.
 ‘ Other Men, who, according to the *Examiner*,
 ‘ are Enemies to the Government and the Mi-
 ‘ nistry, are ready to answer for all they have
 ‘ asserted. Shall he who asserts he defends
 ‘ Persons in Authority, and hides himself, be
 ‘ believed before him who speaks Things disa-
 ‘ greeable to those Persons in Authority, and of-
 ‘ fers himself to Examination? It is Nonsense
 ‘ to talk so. Let all guilty Men be punished ;
 ‘ and let me desire you to have a strict Eye up-
 ‘ on what the Fellow says about the Cellar :
 ‘ And as to the rest, leave him to,

S I R,

Your most humble Servant,

John Smith.

P. S. ‘ HE has used my Name without my
 ‘ Authority: I know no more than you do of
 ‘ this Letter of to Day.

[N^o 5. Oct. 15.] ----- *Cuncti se scire fatentur
Quid fortuna ferat populi, sed dicere mussant.*
Virg.

THE Enemies of the Constitution assume every Day a new Audaciousness, and leave no Arts unpractised to undermine it. There is a printed Paper given into the Hands of Passengers *gratis*, entituled, *Seasonable Enquiries relating to the Birth and Birthright of a certain Person*. By the *certain Person* is intended the Pretender to Her Majesty's Dominions; and the Word *Seasonable* implies, that the Author supposes it is now the proper Time to give out Insinuations to his Advantage. The fifth Query runs thus :

IS the Birth of a Child owned by both Parents to be doubted of, which was never disproved by the next Heir who called it in Question, and who declared to the World that he would refer the Examination of it to certain Judges when assembled, but never did refer it, nor propose it to them, as he declared he would, though the Assembly were of his own Party, and several times called upon and challenged by the Child's Father to enquire into the Birth? Nay, though the said next Heir were got into Possession of that Station, which the Child's Father did claim while he lived for himself, and for his Child upon his Demise; and though the said next Heir was thus bound in Honour and Conscience, had Power as well as Will, and Opportunity as well as Interest, to have disproved it if he could have done it?

T H E R E

T H E R E is no Room to doubt but this Query alludes to the Pretender, and is designed to blast the Memory and Title of King *William*; though Her Majesty sits on the Throne as his Successor, and holds Her Royal Crown and Dignity by the same Settlement which placed them on the Head of that our glorious Deliverer. There is nothing in this Query which is not a plain Insinuation against the Right of Her most Excellent Majesty. But the Querist, and all others of his Opinion, may be assured, That there is no Man in *England* who understands the Constitution of his Country, that is at all concerned who were the Parents of the Child he talks of: We all well know he is not only lawfully excluded from what Estate his Parents, whoever they were, might have had among us, but also from the Birthright and Freedom of an *Englishman*. The Pretender stands in our Law a Traytor to this Nation; and we all remember him the Invader of it: But by what Means, Methods, or Insinuations it is come to pass that his Name has since been familiarized to Mens Imaginations, and that this Querist thinks himself at present very seasonable in the Questions he proposes in his Favour, is a matter worthy Consideration. However, it shall now suffice to say, That by all Laws Divine and Humane he is an utter Stranger to us, but as he is an Enemy.

W H A T may give this Querist Hopes that he is seasonable, may possibly be, that we have frequently handed about amongst us Rumours of this young Man's Conversion to the Protestant

tant Religion. But the World has seen too much of Occasional Conformity in Thrones, to want Abhorrence of such an Expedient. It is a melancholy Subject we entertain our selves with, when we consider that it is possible for a Nation so injured as this has been, to bear the very Mention of any thing which tends this way. But it adds to our Security against this Insolent, That the Succession to the Crown is settled on the Family of a Prince who is wise, valiant, and rich. The Liberties of *Europe* are concerned in our Safety against this Impostor; and should he by foreign Force be imposed upon us, that Circumstance would determine the Fate of our Neighbour Nations. But, say they, a Prince who shall have ascended a Throne, is then to consider his own Interest, and that of his People. Wretched Condition of that Nation, who could expect no Good of their Monarch, but from his Ingratitude to his Benefactors!

THE Querist will find himself very much out in his Calculation of a Time *seasonable* for his Enquiries: He will find the quite contrary, that our Animosities are allayed; that the implicit Rage is over; that *Englishman* begins to talk to *Englishman*; that a Reason is now expected for every thing which is advanced; that the present Ballance of Power in *Europe*, is what awes our Madness into some Attention to our Condition; that we have disarmed; that *Dunkirk* not yet wholly demolished, and the *Bonafides* of a Treaty, are our greatest Security against the Ambition of the most powerful Monarch in *Europe*.

Europe. The Earth, we see, is visited all around ; in some Parts of the World Men are siezed with a Contagion of their Bodies, in others with the Infatuation of their Minds. This is a plain Observation ; it grows into the common Sense of Mankind : And this *seasonable* Querist will find, to his Confusion, that this glorious Spot of Liberty will no more be imposed upon by general Suggestions and Insinuations against its true Welfare and Interest. It is come to that, that People must prove what they say if they would be believed : It is not now as when the Incendiary marched round the Kingdom, and triumphed over it for its Mercy to him. Our Prepossession are over : We know it is not the Cause of Religion that is now in Dispute ; that and its Ministers are in Safety. Whence can Men give us new Apprehensions ? How shall our Interests be still divided ? What have we now to fear, but merely as we are *Englishmen* ? Happy were we, were there any thing of inferior Consideration to amuse us with, that could take off our Terrours of the Bill of Commerce against our Trade ; of such Insinuations as these of the Querist, against the Fears of the Pretender.

WHILE the Generality of Mankind are unattentive to the common Good, and Men of Wisdom and Experience move with too much Caution, bold and enterprizing Adventurers step over them both, and reach at what they please with Impunity. When such Pamphlets as this of which I am speaking, are handed about with the Introduction of being *seasonable*, it behoves

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every Man who loves his Country, himself, his Family, or his Fortune, to be very vigilant, lest such factious Persons may see Opportunities present themselves, of which the rest of the World is not apprehensive. Let us not, because we are so lately recovered out of a Calenture, think ourselves incapable of dying of a Lethargy.

AS for my part, I shall make no manner of Scruple to speak my Thoughts on this important Subject: Nor am I in the least dispirited, at seeing other Men ill treated for their Zeal to their Country, as in the Dispute concerning the Demolition of *Dunkirk*.

I say then it is come to that Pass, by I know not what Fatality, that *France* is so much exalted above her victorious Enemies, that she can, if she pleases, go a great way towards imposing upon us the Pretender to Her Majesty's Dominions; and might, in all humane Probability, succeed in such an Attempt, if our Neighbours should not in our Time of Need interpose in our Behalf.

EVERY Man who goes into Company in this Town must have observed, that the Interests of the Impostor are considered at every Table, and his attempting upon us one Day made the Subject of common Conversation.

IT behoves therefore all honest Men no longer to treat Persons who advance Tenets favouring the late Invader of their Sovereign and Her Dominions, upon an equal Foot in Conversation; but to oppose and shun them, as Accomplices of him, whose Success is incompatible

patible with the Honour, the Property, the Religion, the Liberty of their Country.

IT is the most abject Meanness to be cold or indifferent upon this Occasion. It is no matter what Imputation of being too busy Men fall under, when their Negligence of what moves their Concern must argue the utmost Stupidity. But the unhappy Animosities which have reigned amongst us, have made each Side reduce it self to an Absurdity from the Violence in opposing each other. While the one urges a Parliamentary Title, his Warmth betrays him into Expressions disrespectful to the Sovereignty; while his Opponent expresses his Indignation at Principles too near the Sentiments of Commonwealth's Men, with carrying too far the Terms Hereditary and Indefeasible; let them both agree that the Queen is vested in all the Rights inherent to the Crown of *England*; and in Default of Her Issue, the same Titles devolved upon the House of *Hanover*. When we talk of Hereditary in general, all who can be persuaded that the Pretender is the Son of *James II.*, may be insnared to conclude, that his Title is superior to that of any other upon the Earth: But when we allow that the Act of Settlement, and the other subsequent Acts, have well vested all possible Title in Her Majesty and the House of *Hanover*, the ENGLISHMAN has but one View before him; and any Title of the Pretender, of whomever born, is as remote as that of the *Tudors*, or *Plantagenets*, or any other extinct Family.

IN this plain Rule for the Direction of our Obedience, we have nothing to divert our Thoughts from pursuing the real Interest of our Queen and Country ; and all, as one Man, will join in a common Indignation against all who would perplex our Obedience, as faithful Subjects and *Englishmen*.

[N^o 6. Oct. 17.] -- *Quid vota furentem
Quid delubra juvant.*

Virg.

I Had it in my Thoughts to give the Town a more particular Account of the Trust devolved upon me by Mr. NESTOR IRONSIDE, the late *Guardian* ; but shall let the following Letter, written by a young Gentleman who has lately taken Orders, have the Precedence of any Thoughts of my own, and whatever may relate to my private History or Concernments.

To the ENGLISHMAN.

Dear Countryman, Oxon, Octob. 11. 1713.

I Have lately entered into my Twenty sixth Year, and received the Honour and Happiness of compleating my Studies, and devoting my self to the Service of Heaven in the full Youth and Vigour of my Life. As I am now vested with the proper Authority, and I trust with an Inclination to do my utmost in my sacred Function for the Good of Mankind, I am mightily scandalized at a secret Disinclination I observe in some Men towards the Order

‘ der in which I am initiated. I know not by
 ‘ what means it happens, that the Clergy are
 ‘ by some Men thought in a different Interest
 ‘ from that of the Lairy; and there is an ob-
 ‘ lique Behaviour towards us, as if we did not
 ‘ stand upon the same Bottom in our Civil
 ‘ Rights and Privileges. This Prepossession
 ‘ has an ill Effect; for it is the first Step in the
 ‘ Art of Perswasion (which we are obliged to
 ‘ study) to make Men benevolent towards us.
 ‘ In order to take off this evil Impression which
 ‘ Persons untouched with Religion have enter-
 ‘ tained, I shall make it my Business to avow,
 ‘ That I hold all Tenures which I shall obtain
 ‘ in the Church, by the same Laws which other
 ‘ Gentlemen have theirs, who are possessed of
 ‘ such Lands as belonged to Priories, Convents,
 ‘ or Abbies before the Reformation. I have,
 ‘ Sir, an elder Brother, who is Master of a
 ‘ very great Estate in Church-Lands; and he
 ‘ has lately named me for a Living, of which he
 ‘ had the Advowson. My Parsonage-House
 ‘ stands on the very Ground which was posses-
 ‘ sed by the Prior, in the Time when all the
 ‘ Lands around it were subordinate to him, and
 ‘ were the Property of him and his Monks. I
 ‘ have the greatest Abhorrence imaginable of
 ‘ entertaining the least Thought, that the
 ‘ Estate of my Brother, though a Layman, is
 ‘ not now as justly in him, as the Residence of
 ‘ the Prior is now in me a Clergyman: On the
 ‘ contrary, I shall always honour him as my
 ‘ Friend and Patron; and should be loth to
 ‘ change the Condition I am now in, with all

the Privileges which attend an *English* Clergyman, for the Monastick Pride and Wealth which was once possessed by him, who before the Reformation lived on the Spot which I now possess. To be introduced into the Honours and Privileges of Marriage and Alliance with the rest of my Countrymen, is one Consideration which the Protestant Divine has above those of the Romish Superstition. We are in the Possession of Beauty and Innocence as well as other Gentlemen, and no ways debarred, within just Rules and Laws, any Gratification which our Senses can administer to us. All the Train of Obligations and Charities which arise from this Source of good Society, Marriage, attend us as well as other Gentlemen; and, Sir, I hope you will not believe us careless or negligent, as Men of Honour, of what ought to be as dear to us as the rest of the World. It is not to be imagined, that among so great a Crowd of Men as take upon them holy Orders, there will not be some who think it a shorter Way to bring Multitudes over to their Tenets by Persecution than Conviction; who will not enlarge the Word Church to serve the Ambition of Churchmen; and impose upon the Credulity of their Hearers to think Religion is concerned, when only their own Interest, Pride, and Vanity are the Motives of their Clamour. However, I shall not be so cold or indifferent to the Interest of my own Order, as to disown that I am very well pleased the Laity have been of late pretty well mortified

‘tified for their Raillery, their Negligence, and
 ‘their Ridicule of us. They are but shallow
 ‘Politicians, who imagine they can carry on
 ‘the Business of a Nation, where a Tenth of
 ‘the Land, or its Product, is vested in a Set of
 ‘Men, elevated above the rest by Education
 ‘and Liberal Arts, without a good Correspondence
 ‘with such Possessors, and obliging them
 ‘with something more than the Forbearance of
 ‘doing them Hurt. I say Men in the first Stations
 ‘ought to let us be assured of their Goodwill,
 ‘and own their Want of our Concurrence in the
 ‘influencing Mankind, or they must expect the
 ‘Generality of us will have worldly Thoughts
 ‘enough to make them see they want us at their Peril.

‘WHEN we are properly treated, we are
 ‘as good *Englishmen* as the most zealous of you
 ‘all; and till we are justly offended at your
 ‘Unconcern for us, we shall enjoy our own
 ‘quiet Possessions as chearfully as you do: But
 ‘if we think you could be as easy in altering
 ‘the Estates now in us, into so precarious a
 ‘Condition as the Clergy of *Holland*, there
 ‘will be those among us who will make you
 ‘apprehend we can go a great way in being
 ‘as powerful as the Clergy of *Rome*. We are
 ‘very well satisfied that we are blended with
 ‘the Nobility, and are of the same Order in
 ‘Life with the Gentry, and the meanest of us
 ‘above the Commonalty. This gives us just
 ‘Opportunities to affect the Minds of Men
 ‘with due Regards for us, and to resent
 ‘their Kindnesses or Injuries upon a Level with

‘ the greatest of our Nation. We shall go upon no other Foundation than such civil Settlements and Pretensions while we are well treated ; but when ill, there will ever be those found who will urge Dominions and Graces from above to our Reinforcement.

‘ BUT it is to be hoped the Necessity of reviving these Matters is at an End ; and that Sanctity of Life and elegant Manners, are the only Assistances we need us for our future Safety and Happiness.

‘ IT is to be hoped there will be hereafter proper Care taken to preserve us from all manner of Jealousy, by an apparent Zeal towards us, and, not only, as I said before, an Abstinence from doing us Hurt. This will make it our secular, as well as spiritual Concern, to confess, that the holy Oracles have described no particular Mode of Power and Establishment for the Civil Accommodation of Clergymen ; but that that Circumstance is wholly left to the State, or Monarchy, where it happens that Christianity shall take place,

‘ I cannot on this Occasion enough applaud a very excellent Treatise, called, *The 13th Chapter to the Romans, vindicated from the abusive Senses put upon it. By a Curate of Salop.* That ingenious Author falls into this Expedient, to examine the Pretensions of forming Schemes of Power from the Authority of the Scripture : He supposes all the different Forms of Government which are now in the World had been in Being when the 13th Chapter,

Chapter, so fruitful of Politicks, was written ; and unanswerably proves, that the said Chapter would have disturbed not one of them : Nay, so far from it, that it would have made the Subject of any one of these Governments so much the better Subject to that State, whatever it should be, by becoming a Christian. When the Curate has cleared this Point, he has this close, plain, honest, and comfortable Doctrine. He shews us, that the 13th Chapter to the *Romans*, requires of no People any more Submission to the Higher Powers, than the Laws of their several Countries require: That it exacts no other Obedience than the Laws exact : That it forbids no other Resistance, than the Laws of that Country forbid: And that it damns no Man for making such Resistance as the Laws of his Country allow him to make, be it more or less. And after all this, I have the Presumption to say, that there is not a better Subject in all the Queen's Dominions than I am : I tell my People that She is the Lord's Anointed ; that She possesses the Throne, as well by the Act of Settlement, as by an Hereditary Right, as being the Daughter of King James ; the Title and the Hopes of the Pretender (be they what they will) having been extinguished by an Act of Parliament ; so that no body can or ought to come between the Crown and Her. I shew them moreover, that to preserve the Protestant Religion (which would be utterly subverted, should any Papist come to reign over us) an Act of Parliament has quite cut off the Hereditary Right of more than twenty

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“ ty several People, (all of them Papists) to settle
 “ the Crown upon the House of Hanover, and
 “ given to them (as long as they continue Prote-
 “ stants) an Hereditary Right also. I tell the
 “ People also, that Government is the Ordinance
 “ of God, so beneficial to the World, that without
 “ it they could not live in Peace, nor have any
 “ Property, nor enjoy any good Thing of this Life ;
 “ nor call either House or Land, or Meat or Drink,
 “ or Cloathing, their own ; but that every thing
 “ would be taken from them by such as were cun-
 “ ninger or stronger than they : And that they can-
 “ not love or thank God sufficiently for such a Bless-
 “ ing, as secures all others to them.

‘ I will not make my Epistle too long for your
 ‘ Paper. I fate down to write only to admo-
 ‘ nish you, that when you set up for ENGLISH-
 ‘ MAN in the aggregate Sense of the Word, yo u
 ‘ take us with you ; and also that all you Lay-
 ‘ men remember what Opportunities we have
 ‘ of a fair Audience for our Redress when you
 ‘ use us ill. Pray let us be good Friends ; which
 ‘ I desire in the Spirit of a Patriot : For the
 ‘ Laity can only press us to our Preferment, but
 ‘ we can them to their Ruine.

I am, SIR,

Your faithful Friend and humble Servant,

Theophilus Deacon.

[N^o 7. Oct. 20.]

*Quod tu cum olfacies, Deos rogabis
Te ut totum faciant, Fabulle, Nasum.* Carull.

‘**U**NDER the Title and Character of my
‘ Paper, I shall not think Discourses
‘ which regard polite Learning at all digressive
‘ from my main Design, which is, to collect
‘ all I can for the Improvement of our publick
‘ Spirit. It has been remarked, that when
‘ the Taste of the Age has been good as to
‘ Literature, every thing else has been pro-
‘ portionably well conducted : But it is the Mis-
‘ fortune of our Time, that People think it as
‘ easy to be Criticks as Politicians.

THOSE who set up for Criticks in Poetry,
and are met with in ordinary Conversa-
tion, may be reduced to two Classes ; such as
judge by *Rule*, or such as judge by *Nature*.
The first are Men of little or no Taste, who
having read over the Mechanical Rules, and
learned a few Terms of Art, are able to point
out palpable Faults or Beauties in an Author,
and thereby gain a Reputation for *Learning*.
The others are generally Talkers, of glittering
Fancies, and hurried Imaginations ; who de-
spise Art and Method, who admire what was
never said before, and affect the Character of
Wits. It is pleasant to see the Man of Judg-
ment start at a Turn or a Metaphor ; and the
Men of *Taste*, as they call themselves, yawn at
a plain and noble Description. A *Natural* Cri-
tick looks upon a *Regular* as a Dunce ; and the
Regular

Regular thinks the *Natural* little better than a Coxcomb. If you ask the one his Opinion of a Tragedy, he will repeat a *Rant* with Rapture, and dwell with Delight on a *Simile*; the other will applaud the Strictness of the *Unities*, and discover that the *Action* hath a *Beginning*, a *Middle*, and an *End*. *Jack Lively*, who pities the Ancients, insults his Adversary, *Sam Scruple*, very often with *Waller* and *Cowley*. Last Night he repeated in a Tone of Triumph,

*The trembling Strings about her Fingers crowd,
And tell their Joy for every Kiss aloud:
Small Force there needs to make them tremble so;
Touch'd by that Hand, who would not do so too?*

SCRUPLE shook his Head; and having harangued upon Strength and Simplicity of Thought, retorted the following Lines upon him out of the same Author, with an Accent solemn and theatrical:

*Bermudas wall'd with Rocks, who doth not know
That happy Island where huge Limons grow?*

TO conclude this Comparison: The cautious Criticks are like the Subjects of an Arbitrary Prince; the Licentious are in a State of barbarous Anarchy; but the free Critick, like a free *Briton*, is governed by the Laws which he himself votes for; whose Liberty is checked by the Restraints of Truth, and the Monarchy of right Reason.

A Man who trusts entirely to his natural Talents, is often governed by Caprice, and can give no Reason why he is pleased. Thus a fanciful Fellow, who amuses himself with the Woods and Mountains which he discovers in the Clouds, is angry if his Friends are not charmed with the Airy Landskip. On the contrary, a Critick who tastes just *according to Law* deceives his own Heart, and talks of Beauties celebrated by others, which he cannot see himself; like good-natured Travellers, who own they perceive Objects at a Distance out of pure Complaisance to the Master of the Company: But a true Judge of Writing is like a Painter or a Statuary, who doth not content himself with shewing fine Images of Nature, unless he likewise informs the Spectator wherein the Beauties consist; whence arises the Propriety of Colouring, and Justness of Symmetry.

TO a good natural Discernment Art must therefore be joined to finish a Critick. Without a natural Talent, all the Acquirements of Learning are vain; but Nature, unassisted, will go no great Lengths. The Soul of Man indeed loves Truth alone; but is easily led to mistake Appearances for Realities, if Judgment, which is built upon Experience, doth not direct Penetration. Life, being short, will not give us Time to gather a necessary Stock of Experience our selves; for which Reason we must borrow from our Ancestors, as they borrowed from those who went before them. By their Writings we can trace the several Arts back to their Originals, and learn in an Hour what by tedious

ous and gradual Deductions was the Work perhaps of several Ages. A *natural* Critick will readily own that he formed his Judgment by Degrees, that he grew wiser and wiser by Experience: One who joins Art to Nature doth the same Thing, but doth it more effectually: He throws himself back into ancient Time, lives a thousand Years of Criticism in a Month, and without stirring out of his Closet, is a *Greek*, a *Roman*, a *Frenchman*, and a *Briton*.

A moderate Search into Antiquity will teach us, that Nature is not cramped, but assisted by artful Authors; who complain of such Restraint are like Clowns under the Discipline of the Dancing-Master. Whereas the Well-bred know, that a graceful Motion is the most easy; and Art is only the unlearning of what is unnatural. In ancient *Greece* and *Rome* Rhetorick was therefore the Foundation of their polite Learning. Their Children were instructed early in the Rules of Method, and the Propriety of Thought and Stile. Having imbibed in their Youth these unerring Maxims of good Sense, we find their most trifling Compositions, at least, uniform: And whether they write in the Dramatick, Lyrick, or Epick Manner, they seldom fail to keep up to the several Characteristics, which distinguish those various Kinds from one another. An Heroick Poet assumes a Character manifestly distinct from a Writer of Pastoral; a Complainer in Elegy is under a different Inspiration from that which breaks out in an Ode. The same Man, under these various Denominations, is, in Effect, so many different Persons.

Persons. If he speaks, if he thinks, in one Kind, as he doth in the others, he confounds two or three Characters: It is not the Muse, the Lover, the Swain, or the God, but *Bavius* at hard Labour in his Study.

A nice and subtle Judgment in Poetry hath in all polite Nations, ancient and modern, been happily compared to the Delicacy of Taste. Now a Taste cannot be fine, if it only distinguishes Things sweet from bitter, or pleasant from nauseous. No Gentleman that drinks his Bottle, pretends to a tolerable Palate, unless he can distinguish the Wines of *France* from those of *Portugal*; and if he is perfectly nice, he will tell you, with his Eyes shut, what Province, what Mountain supplied the Liquor. Every Man, born healthful, is indeed naturally capable of distinguishing one Juice from another: But if he hath debauched himself with sophisticated Mixtures, it is Odds that he will prefer the Bad to the Good; that he will swallow, with Transport, what was squeezed from the Sloe, and make Faces at the *Burgundian* Grape.

SINCE the Pleasure arising from the polite Arts, is infinitely beyond the most refined Sensations, he cannot be esteemed an useless Man to his Country, who endeavours to direct Mankind in the Choice of the most exquisite and elegant Satisfaction. Its is yet farther an Encouragement to Men of fine Spirits and beautiful Imaginations, to have their Works exhibited advantageously to the World, and rescued from Ignorance or Envy. There is not,
per-

perhaps, so much Vigour of Mind and Vivacity required in a Critick as in an Author : But Delicacy alone can discover Delicacy. An ordinary Spectator is able to describe the fine Mouth of *Cleora* ; the full Eye, the open Forehead of *Chloe* : But who shall explain why *Amoret* is agreeable ? What that Air is, which is not to be accounted for in any one or other Feature, but results from the Union of all ? Who can tell what is the Contexture and Shape of those Particles which produce an Idea of a grateful Taste to the Palate ? And what Beau knows the Philosophy of the Perfume which emboldens him to appear amongst the Ladies ? Much more difficult is the Task to explain the perplexed Delicacies of Poetry, to present its secret Beauties to the Eye, to make the Majesty of it familiar, and account for its glorious Confusion.

[N^o 8. Oct. 22.]

Id Cinerem & Manes credis curare sepultos ? Virg.

L E T T E R S from Correspondents begin to be very numerous ; but the Author of the following Epistle talks with so much Confidence of the Thing he relates as Matter of Fact, that I cannot but take Notice of it, and offer it to the Reader's Mirth, Grief, or Indignation.

S I R,

‘ **I** Take the Liberty to inform you of a very notable Circumstance, which really happened

‘ pened at the Election for Members of Parlia-
 ‘ ment in our Town. The Circumstance was
 ‘ this : One of the Officers of Justice (whom I
 ‘ shall not rightly name, but call *John Stiles*)
 ‘ died on *Thursday* ; and a zealous Man, who
 ‘ thought a Vote ought not to be lost on this
 ‘ great Juncture of Affairs, the next Day hired
 ‘ a Porter to vote in his Name for the Party to
 ‘ which *John Stiles* was a zealous Opponent.
 ‘ The Porter did not know the Person of the
 ‘ Man whom he had counterfeited ; but an E-
 ‘ lector stood by at the Poll that was Mr. *Stiles*’s
 ‘ particular Friend, and had been at his Funeral
 ‘ the Night before, and was well acquainted
 ‘ with the usual Stand of the Porter. The E-
 ‘ lector, who is one of those ingenious Persons
 ‘ whom they call Waggs, and particularly ex-
 ‘ cellent at that exterior Wit called Grimace,
 ‘ let the Matter pass at present ; and imme-
 ‘ diately thought of making Mirth of the Ac-
 ‘ cident that Night at his Club. When that
 ‘ facetious Assembly was met in the Evening,
 ‘ our Elector gave them an Account of what
 ‘ passed that Day at the Election ; and after
 ‘ having given the usual kind Names which one
 ‘ Side bestows on the other, said to a Gentle-
 ‘ man with the longest Pipe at the upper End
 ‘ of the Table, Mr. Deputy, you are a Justice
 ‘ of Peace, you know how to deal with the
 ‘ Rogue ; but, continued he, let me talk to him
 ‘ at first a little in private. Agreed it was ;
 ‘ and the Porter called into a next Room, in-
 ‘ to which there were the peeping Holes fre-
 ‘ quent in Taverns. The Elector kept the Fel-

low in a long and particular Direction, with a Letter in his Hand, bidding him turn up this Alley, and out of such a Lane ; and if such a one came to the Door, to ask for such a one, without giving the Letter ; but if it was a brisk simpering Maid, then he was to call her Mrs. *Alice* ; and if she answered to that Name, to slide the Letter into her Hand, but let no Body see. Ay, ay, nodded the Porter ; but, Sir, whom must I say I came from ? Here the Wagg drew in his Breath, goggled his Eyes, and then fixing them dreadfully upon the Fellow, Thou wicked Wretch, said he, I am *John Stiles*. The Porter swooned away, the Elector vanished ; Drawers, Smokers, and a large Assembly of Drunk and Sober, from all Parts of the House, were in an Instant in the Room ; and the Porter, after being chafed and clamoured into Life, stared about, took by Degrees Courage from seeing so many People round him, desired to know if there was ever a Justice in the Room, but did not stay to be answered, but confessed his Wickedness before all the Company, by Way of Penitent, and made Inferences that he had been struck dead for wronging a dead Man ; added, that the Devil had appeared to him, and tempted him to carry a Letter privately to one *Alice*, but he did not name her other Name ; but it was, as it should seem, to deceive her Mistress into ill Courses. He ended, to the no small Triumph of the Wagg, that he would go to the other Gentlemen Candidates, and confess his false Vote ; and further

ther said, he would never carry any Letter to any Woman as long as he lived, especially to the Wife of any worthy Elector of this Town, which he had attempted to deceive by voting for the Dead.

THIS Story causes Speculations about this Town ; with some, as if the Fellow had really been visited by *John Stiles* ; with others, as the Matter of the last Iniquity, and an Offence against our Liberty and Property in the first Concoction, in the Choice of Representatives who may be Legislators. We have a deep Civilian here, who says the Porter's Offence is Forgery *in primo gradu* ; not only Forgery of the Will, but of the Man also ; not only Forgery of the Will and the Man, but also Forgery of the Will, the Man, and his Opinion. He has, according to this learned Man, virtually offended all Laws both humane and divine ; all humane, by pretending to create false Makers of Laws ; all divine, by bringing again above Ground a Person buried by the Church according to the Rites instituted for that Purpose. Nay, he went so far as to doubt, whether after a Man was legally interred, that is to say, the Words *Dust to Dust* pronounced by a Parson in holy Orders ; I say the Doctor doubted, whether, after the Ceremony was gone so far, and the Person should awake, he was not *civiliter mortuus*, and so ought to lie still. He concluded a *Fortiori*, how illegal is it in this Criminal to be the *Persona*, to act for this same *Stiles* as if still living ? I thought the Doctor carried this

‘ Matter too high; but resolved to lay it before
 ‘ you with great Respect; and am,

Sir, your humble Servant,
 Philanglus.

Dear Countryman,

‘ **T**HE publick Spirit you have discovered
 ‘ in your first Papers, encourages me to
 ‘ bring a Complaint before you, which it is
 ‘ your Province to redress. You know, Sir,
 ‘ in how important an Affair the Nation has
 ‘ been employed these two last Months; and I
 ‘ don’t doubt but you reflect with Melancholy
 ‘ on the Practices that have attended it. The
 ‘ more flagrant ones are too notorious to need
 ‘ enlarging upon; I shall confine my self to an
 ‘ Abuse that has at first Sight an Appearance
 ‘ of Innocence, but is indeed of very dangerous
 ‘ Consequence, and deserves your severest
 ‘ Censure.

‘ **WHEN** Candidates have offered themselves
 ‘ to serve their Country, it seems reasonable to
 ‘ enquire in what Manner they have already
 ‘ acted in the same Trust, and whether they
 ‘ have shewn a due Regard to the Liberty and
 ‘ Prosperity of the Nation. Without this En-
 ‘ quiry is made, it is in vain to expect a well-
 ‘ chosen Representative; and yet of late when
 ‘ such Considerations have been started, as that
 ‘ this Man was for encouraging Trade, the
 ‘ other for ruining it, or the like, great Num-
 ‘ bers of Men, and especially of a venerable
 ‘ Body, instead of debating whether the Charge
 ‘ was just or not, had this short Answer
 ‘ ready, That they did not understand Trade,
 ‘ but

but were sure these were honest Gentlemen
 that they would vote for, and were better
 Judges of the Matter than themselves. If
 you urge them with plain Facts, That they
 may inform themselves about it with a small
 Proportion of Reading; they tell you smart-
 ly they have other Business than to trouble
 their Heads with Politicks: And yet these
 Gentlemen are as warm in their ways of act-
 ing in publick Matters, as if they understood
 them to the Bottom. Is it not strange, that
 Men who value themselves on their Ignorance
 in worldly Affairs, should pretend to make
 Laws for their Country, or chuse who shall
 make them, which comes to the same thing?
 Is it fit to act by Chance in so important a
 Trust? Does it not become them to shew a
 religious Fear of meddling, when they may
 as likely betray as serve their Country? And
 can this Uncertainty be avoided, if People
 will take every thing on the Word of a few
 leading Men, whose Interests it may some-
 times be to deceive them? Can any thing
 be more ridiculous than a blind Faith in ma-
 naging the Things of this World? And would
 not Men that act upon such Principles do well
 to consider, whether *Luther* or *Calvin* could
 ever have made Converts from the Church of
Rome, if they had all been such Bigots as to
 stand to this Answer, The Pope is a wise and
 holy Man, and the Council of *Trent* is an
 Assembly of learned Divines; we believe
 they are the best Judges in Matters of Faith,
 and we will hear nothing you can say to the
 contrary?

‘ I hope, Sir, you will give our Countrymen
 ‘ Warning of the Mischiefs of such Principles;
 ‘ and let them know it is their Duty to study
 ‘ Politicks as well as Ethicks or Morals; the
 ‘ one in the Greek signifies our Duty to our
 ‘ Neighbour, and the other our Duty to our
 ‘ Country. And if we believe that Religion
 ‘ commands us to study the Good of every sin-
 ‘ gle Man as much as lies in our Power, can
 ‘ we think it allows us to trifle with the com-
 ‘ mon Happiness of many Millions of our Fel-
 ‘ low-Citizens? Men of base Minds are acted
 ‘ by nothing but Self-Love; a second Order
 ‘ may be reckoned to extend their Affections
 ‘ to their Families and Kindred; but Men of
 ‘ truly generous Minds confine their Love to
 ‘ nothing less than their Country. And when
 ‘ they consider that by their Neglect Thou-
 ‘ sands of their Fellow-Subjects may be redu-
 ‘ ced to want, and their Enemies enriched by
 ‘ their Spoils; that their Laws and Liberties
 ‘ may be left unguarded; and their Religion
 ‘ so far abolished, that they may be allowed to
 ‘ exert no Part of its Exercise but that of suf-
 ‘ fering for it: Men who think thus far, will
 ‘ set their whole Strength to oppose the Begin-
 ‘ nings of such Dangers, and if false Steps have
 ‘ been made, endeavour to redress them be-
 ‘ fore it is too late. I shall trouble you with
 ‘ no more Reflections at present, but only de-
 ‘ sire you to publish these few under your Pro-
 ‘ tection.

I am, Sir, yours,
 Anglo-Britannus.
 P. S.

N^o 8. *The ENGLISHMAN.* 55

P. S. 'I am glad to find (for all your Title)
' you have no Design against the Union.

S I R,

' I Am the Person who writ to your worthy
' Predecessor, the most venerable NESTOR;
' to assure him, that I have in a Vault under the
' *Exchange in Cornhill, over-against Pope's-Head-*
' *Alley, a Parcel of French Wines full of the Seeds*
' *of good Humour, Chearfulness, and friendly Mirth.*
' That wise Philosopher made it a Scruple of
' Conscience to recommend it till he had tasted
' it. I sent him a small Quantity to take off
' his Qualms; and if you had the Honour to
' partake of it, I hope you will give publick
' Notice in my Favour. The Gentlemen of
' the long Robe will not be reminded of Bu-
' siness which they have forgot, tho' they were
' paid to take Care of it, without their Error
' be mended by fresh Fees from their Client. All
' the learned World take upon them after this
' Manner to tax the Illiterate; and if the same
' Person is to be paid twice for the same thing,
' much more shall I think it but Justice to sepa-
' rate my Merit towards the GUARDIAN from
' any Pretensions towards the ENGLISHMAN.
' But you are so warm in this latter Character,
' that I fear you will have an Aversion to my
' Liquor, because it is *French*; but I am an *Eng-*
' *lish* Scholar, and read our Poets, and must
' therefore beg Leave to recite to you that of
' Dryden,

Tho' at the mighty Monarch you repine,
You grant him still most Christian in his Wine.

‘ THOU jolly Son of NESTOR, be convinced
 ‘ that there is neither High nor Low, Whigg
 ‘ or Tory, against good Liquor. If the Bill of
 ‘ Commerce should pass, it will be all our
 ‘ Comfort ; if it should not pass, we shall be
 ‘ able to pay for it, be it never so dear. In the
 ‘ mean time I sell it by the Gallon, as cheap as
 ‘ you can buy it any where by the Hoghead,
 ‘ and shall afford it to any Persons in the Name
 ‘ of the ENGLISHMAN at the Rate of Two
 ‘ Shillings a Quart. I dare say you have tasted
 ‘ it ; therefore let the Word be, *Drink and*
 ‘ *drive Care away*, if you will oblige

From my Cel- *Your subterranean Friend,*
 lar in Cornhill, *And most humble Servant,*
Oct. 19, Charles Fary.

[N^o 9. Oct. 24.]

‘Αὐτὸν γὰρ εἶδεις οἷδ’ ἐκ πρὸς γίνετο
 ‘ Ἀλλ’ ὑποκρίμεν πάντες, ἢ πιστεύομεν, Men,

THE Greek Sentence on the Front of this Paper, is a Piece of Raillery on the Fair Sex, and the Liberty they enjoyed in his Country. He says in Allusion to their Manner of Life, *There is no one in this Country knows his Father; the Son only suspects, or at best believes who is the Man.*

FOR all this Gentleman’s Pleasantry, the Liberty of Women is the Source of all the Gratifications which they give us. It is the Freedom and Regulation of the Will which distinguishes

guishes humane from beaftial Sensations; and he who is poffeffed of a Woman of Merit, whole Heart is retained to him, not only by the Laws of our Religion and our Country, but alfo by daily new Obligations of Civility, Kindnefs, and Friendfhip, has an Object on which to employ the beft Difpofitions of the Mind, and exercifing in himfelf the higheft Generofity, in Circumftances that feem to the Unconcerned ordinary and indifferent.

THE Friendfhip which a generous Husband has towards his Wife, is as much above the Friendfhip which Man bears to Man, as the Converfation of a Courtfhip is more pleafing than ordinary Difcourfe. I have remarked, that in all Nations their publick Affairs are conducted with more or lefs Elegance, Dexterity, and Succels, as they refpectively refrain or give Freedom to their Women. In *Turkey*, where the whole Race of Mankind are begotten by Slaves and Mafters of Slaves, there is neither Learning, Commerce, Religion nor Liberty, but what are maintained by a rigid Obfervance of fuch Laws and Reftraints, as hinder the Growth of any of thofe Advantages to a Perfection which would embellifh humane Life. In *Italy*, where Women are veiled from publick View, and interdicted the Pleafures of Society and Converfation, that Behaviour has a fuitable Effect upon their Lives: Their Love and their Honour are of a Piece; they tafte the one only in brutal Luft, and affert the other in bafe and barbarous Murthers. I will not here obferve the Greatnefs of *Italian*
Princes

Princes and Potentates in Comparison with other Nations of more open Converse.

WHERE the fair Sex are treated with Gallantry and superior Civility, that Treatment has its visible Effect to the Advantage of all publick and private Transactions. I will take upon me to say, the *French* principally owe their Greatness to it. A certain Liberality of Heart and Frankness in Conversation, where both Sexes are intermixed, is what insensibly insinuates their Power among Foreigners, and makes them appear, when they are raised above meer Want, the happiest of all humane Race in themselves. If you examine *Holland* by the same Rule, they also owe their Prosperity to their Treatment of their Women. As Trade and Commerce are essential to their very Being, their Women are their Clerks and Accomptants; and the Management of their Cash is in the Hands of those, who cannot squander, imbezzle, or misapply it but to their own Destruction. It is indeed a senseless Imagination, to suppose the Business of humane Life is to be carried on with an Exclusion of half the Species: And what makes the churlish Behaviour in this kind more apparently absurd, is, that the nicest and greatest Persons of all Ages have had the greatest Complaisance this way; and found their Account from it in the Success of their most important Affairs.

IT is the Injustice of Men to conceal all the Good, and aggravate all the Evil, which arises to them from the Interposition of the other Sex. There is no great Incident recorded in Antiquity,

ty, wherein a Woman has had her Part, if it be an ill one, but what is told with Indignation that she was at all concerned. There is nothing laudable of Women, but what is related with an Insinuation that it is Matter of Wonder that it came from her. But let morose Men say what they please, and flatter themselves, that it is because they are too wise they do not affect the Conversation of the Fair Sex; they will find, upon an impartial Examination, that their Disinclination proceeds from want of Taste; and that they are above other Men from no other Cause, but as they are less gentle.

FROM such Considerations as these, the *Englishman* may very well triumph in his Woman when he has obtained her; And I have hardly ever known an Instance wherein he has failed of Happiness, but from an unjust Motive in his Choice, or some ill-natured Irregularity in his Behaviour after he has chosen.

IT is a pretty Description of a young *English* Lady in the Midst of her Admirers placed in the View of a *Turkish* Beholder :

*Should some brave Turk, that walks among
His twenty Lasses bright and young,
And beckons to the willing Dame
Preferr'd to quench his present Flame;
Behold as many Gallants here,
With modest Guise, and silent Fear,
All to one female Idol bend,
Whilst her high Pride does scarce descend
To mark their Follies; he would swear
That these her Guard of Eunuchs were;
And that a more majestick Queen,
Or humbler Slaves he had not seen.*

CER.

CERTAIN it is, that we are upon our good Behaviour with regard to our Safety in the Conduct of our Women ; but if we chuse right, there are Principles of Generosity, Gratitude and Honour, which will keep them safe to us till we have utterly cast away, on our Part, all Instances of Kindness and Protection. Native Innocence, fortified by Vows of Fidelity, to a Man of Sense, is too strong to be prevailed against by the Errours of the Eye, or of the Imagination, except the Man promotes his own Undoing by gross Negligences or Injuries. It is of the very Essence of Love, to be free and unconstrained : Love is the Will improved into Friendship and Desire ; it is fruitful of all the Pleasures which can be administred to the Soul or Body ; it gives Eloquence to the Lip, before its Utterance ; it gives Beauty to the Eye that darts quicker than the Motion of Sight ; it softens Adversity ; it heightens good Fortune ; it makes two Persons the whole Race of Men ; and gives to Solitude, to Shade, and to Privacy, Joys above the Conqueror in his Carr of Triumph, of the Prince on his Day of Coronation : These sweet Blessings, these soft Transports, these downy Extracies, attend the Lives of every well-chosen Pair. When this Love is rooted in the Heart, all Excursions into Society, from the Calls of Business or Diversion, are to them agreeable but as they administer new Fuel to that Flame which would languish without them. Whatever fine Gentlemen may think, or loose Writers may suggest, there is not to be found in all the Wild of
Plea-

Pleasure through a whole Year, half the Satisfaction which the well-married Man knows in one Day. Let a Man figure to himself his having past a whole Day in various Business, and his sincerest best beloved Friend has taken another Province towards the same End, their mutual Congratulations support each other with new Instances of Friendship and Service at their Evening Conferences, and may give him a faint Image of the happy Married-Life: To all their good Will and Friendship, there will be added the same Endearments in a higher Degree; and those attended with all the Delights which attend Passion or Instinct. I shall end this Rhapsody on too copious a Subject, with a Letter from a Gentleman to his Wife, who went sick this Summer to the *Bath*, and has lost in her Absence her only Son. Her Condition is such, from an incurable Consumption, that she cannot long survive. The poor Man loves her tenderly; and communicated his Sorrow to her in these Words; a Copy of which was sent me by his Brother, who made up and directed the Letter in another Room, upon seeing the Gentleman himself in too much Anguish to take Care of any thing.

My Dear,

‘ I Received yours, wherein you tell me, that
 ‘ you have resigned your self to the Necessi-
 ‘ ty of parting with this World and all that is
 ‘ dear in it, except me and your little Son, of
 ‘ whose Health you enquire with a great deal
 ‘ of Solitude. Your Mother was here every
 Day

‘ Day, and at last stay’d all Night. Alas !
 ‘ what signifies telling you, who expect your
 ‘ own Dissolution every Moment, that the
 ‘ Child is dead. I write it from the Fulness
 ‘ of a sorrowful Heart of an unhappy Man that
 ‘ must soon have lost you both. My Affairs
 ‘ require me in Town, but I am resolv’d to set
 ‘ out for the *Bath* on *Monday*. My Cares are
 ‘ now in a very narrow Compass : I have none
 ‘ to succeed me, and soon shall have none to
 ‘ accompany me, in that with which God has
 ‘ already blest me. You know, *Moll*, I am
 ‘ not apt to weep. Our little Infant bore the
 ‘ Agonies of Death with much more Constancy
 ‘ than I do the Loss of him. He looks but
 ‘ as if he were asleep. I know your tender
 ‘ Nature ; and fear I shall kill you with telling
 ‘ you this, and never see you more. Could I
 ‘ be so cruel, dear *Moll*, I should own to you
 ‘ that I wish it was so : For if we meet, I shall
 ‘ see the Child in your Arms, hang on your
 ‘ Breasts, and sit on your Knee ; and then be-
 ‘ hold my dear Wife herself on the Brink of
 ‘ Mortality. In vain, my Dearest, were you a
 ‘ Wife, in vain a Mother, but to tear in Pieces the
 ‘ gratefulest the tenderest Heart of the most
 ‘ afflicted

J. M.

[N^o 10. Oct. 27.]

ὦ μέγιστη τῶν θεῶν

Νῦν ἔσ' Ἀνάιδει, εἰ θεὸν καλεῖν σέδεῖ

Δεῖ δέ το κρατῆν γὰρ νῦν μομίζεται θεός. Menan.

I Am grown fond of the Greek Tongue, which I understand mighty well by the Help of the Latin Translation over-against the Original, in such Authors as I pretend to quote. My Motto of to Day is this, *Oh Impudence! thou greatest of the Goddeses; if it be lawful to call Thee a Goddes. But Thou art one: For, as the World goes now, whatever has Power is worshipped as a Deity.* It is pity we have only Fragments of this Author, upon whom Terence formed himself; and who, by what we may guess from these little Remains of him, had a comick Force and Sharpness, which is bewailed as wanting in that admirable Latin Comedian. The Circumstance and Character of the Person who was made to speak this Sentence, would undoubtedly have added to the Beauty of the Expression; but, as it is bereft of all those Advantages, it is full of Instruction: For who is there unacquainted with the Force of Impudence? which, though it implies the Absence of all good Qualities in the Person who is possessed of it, serves him to all Intents and Purposes with a Supply of all the Faculties he can possibly want. He that has Impudence enough to call himself, with a good Air and steady gay Countenance, a good-for-nothing-Fellow, is Master of all the Arts and Sciences; and will go further, in his own Service, than if he had them all

all encumbered with Modesty. The hideous Faces of insignificant Fellows that are smugged up, and take their Stands in publick Assemblies to give and receive Salutations, are ridiculous and pleasant Instances of the Force of this Qualification. When it runs no farther, than Peoples being better pleased with themselves than they have Pretence to be from Gifts of Nature, or Acquisitions of Art, they are laughed at; and there is an End of it: But when the Force of this Qualification is applied to gain a Mistress, or obtain Preferment, the Fair and the Powerful ought to be upon their Defence against it: For it takes Place of Virtue, and opposes it wherever it meets with it. When Men carry a Point, without being ashamed of the ill Means by which they attained it, that is the most triumphant Atchievement of Impudence. All Steps in Defiance of Truth, are so many Instances of Impudence; and he who acts against right Reason, and can bear the Looks of reasonable Men with a firm Countenance, is impudent. It is, at this Time, a very common Offence in *England*; and a Crowd who are together in the same Fault, lose the Sense of Shame by the Participation of Iniquity. But it is of all things the most fatal, when a People can reflect upon Actions which they disapprove in themselves, and laugh at their Offences. When a Man once comes to forgive himself for going on with the Crowd in the least Deviation from Truth, his Mind will by little and little be debauched in greater Matters; but however Men may triumph in it, it is the Consummation of
all

all Crimes to be impudent. When a Man is out of Countenance at doing a wrong thing, he pays some Respect to Virtue ; but he who can profess one thing and do another, without Change of Aspect, has lost all Sense of the Rules of Society, and lives in open Rebellion against common Sense.

I would not be so uncharitable as to call those impudent, who do unreasonable things for want of Understanding ; but the true Impudence is acting against the Dictates and Convictions of the Mind.

COSMILLUS will rise up in an Assembly, and say what no Man living can approve ; receive a Rebuke suitable to his Folly, and yet rise again with great Serenity, as if nothing had happened : In all this *Cosmillus* is not impudent, he is only absurd. But *Doricles* is impudent, who plays him off for an Orator and knows better. Were there no ill Consequence to attend it, and better Men were not silenced the Time that *Cosmillus* is talking, there could not in Nature be any thing more entertaining than his Ignorance and Sufficiency ; But such is the Skill of the impudent *Doricles*, that he can make even Man's Incapacities contribute to his Purposes, and from the Want of Shame baffle all the Virtues of humane Life. Never was Man had so much Skill in the Choice of Fools ; and those who are ever great Proficients in Impudence, your Half-Wits. These Creatures are never to be answered, for they never speak to be understood ; and tho' they have Understanding
F
enough

enough to perplex others, have not enough to be themselves confounded.

T H E R E are Degrees in this as well as in all other Faults and Imperfections : There are some who are confident in one Company, who would be modest in another ; and I never saw a Man who was never disconcerted but *Zoilus*. Impudence seems to be his Portion ; and he goes through all things with no other Assistance than a sanguine Insufficiency : He never fails, because he never doubts : The happy Mortal believes all Men like him, all Women doat on him ; and feels the Pleasure of being in every Man's Favour, only from being constantly in his own. With all this, upon second Thoughts, I cannot rank him among the Impudent ; for his Behaviour does not flow from an Hardness in his Mind, but a Forwardness in his Constitution.

B U T I shall overlook the Individuals of the Impudent, and translate out of a little Manuscript which I have of *Xenophon*, his Apprehensions of Impudence when it had seized the Athenian People. *When, says he, the Trial of Socrates came on, what gave me the most melancholy Thoughts concerning him, was, that the Sense of Shame was extinguished by the Number of Offenders ; and no one was out of Countenance, when he was not out of Fashion. Men consulted not their own Bosoms, but other Mens Faces, for a Judgment of their Actions. This dreadful Defection from Truth and Justice first appeared in the Judgments which were given upon Elections of Senators : Both the contending Parties gave up their Honour*

Honour in this Particular; and from the Time when Charicles was thrown out of the Senate in a shameless Manner, for no Reason but that his great Eloquence was dangerous to the Majority, I dated the Ruine of publick Justice and Honour. It followed ever after that the Case of Charicles was an Excuse for all the Irregularities which could be committed when his Friends came into Power. The Electèd became true Representatives of the Electors. They represented the Athenians as they were an unruly Multitude, and not as a well-governed People. They practised in the House the evil Arts which they used to get into it; and no one was just, after Partiality ceased to be shameful. Men strove not to excel in Justice, but to return Injuries. The Grandeur and Simplicity of the Athenian Manners dwindled away by Degrees, and our Love of Glory soon vanished after we had lost our Sensibility of Shame. Adherence to Truth, and Zeal for publick Good, rendered the few who kept those Principles alive in their Bosoms odious for a Singularity of Manners: Truth and Modesty at last gave way to Falshood and Impudence; and Socrates died for being virtuous alone.

SUCH are the natural Consequences of the Loss of Shame; and humane Nature is too weak to bear up against Reproach for good Actions. Praise is the Food of a great Soul; and Men of Spirit usually want it in so great a Degree, that they had rather have the Applause of Men for ill Actions, than suffer their Contempt for good ones. Conscious Virtue is certainly preferable to all other Possessions; but it will soon resign it self to the Torrent of

Prejudice and Hatred, without Supports from something more than humane.

I shall not dwell longer upon a Discourse which perhaps may not be genuine: But to shew the *English* Reader how shameful a professed and open Injustice is in the Eye of right Reason, I will give him a Translation of a Paragraph or two of Tully's *Offices*.

TO take any thing from another, and for a Man's own Advantage to do any thing to the Disadvantage of his Neighbour, is more terrible and repugnant to Nature than Poverty, or Grief, or any of those Evils which can come from without. For if we are once so disposed as to do Injuries to others for our own Good, we shall immediately offend against that which of all things is the most sought by Nature, Society. If one Member of the Body can conceive it may take to it self the Health and Strength of another Part of it, the whole Body will soon perish and die away: In like manner, if one Man takes what belongs to another, the Society will soon be dissolved. But to practise a Greatness of Soul, is much more the Impulse of Nature. Gentleness, Justice, and Liberality, are to be pursued beyond the Love of Life, or Desire of Riches. He who despises these, when they are not to be enjoyed with the common Good, acts according to Nature. For the Good of Mankind to undertake hazardous and painful Enterprizes, is more desirable than to live in Solitude, not only without Perturbation, but even in the midst of Pleasures. It is certain, that the Man who follows Nature can do no Hurt to another Man. This generous Heathen goes on to say, That if he is reduced to starve by Hunger,

ger, he ought not to snatch Food from another Man: For, says he, it is not so much my Interest to support my Life, as to preserve that State of Mind which forbids me for my own Sake to do Wrong to another.

BUT it is writing Satyr to translate the Works of this great Man. How can we repeat such Sentiments as these to a People who love and hate just as their own Interest prompts them? Who amongst us thinks it is for his Service to deny himself any thing he can arrive at? Not to prefer his own Family to all the rest of humane Race? Not to enrich them at the Expence of all other Men? To be obscure and innocent, rather than conspicuous and guilty? Alas! who is there amongst us, that would refuse the least Gratification of a Passion, the most minute Circumstance of Pleasure or Entertainment, for fear that little Satisfaction should be pursued at the Rate of another Man's Disquiet? But the contrary of all this is the Dictate of Nature and of Modesty; though all that is good, virtuous, generous, or publick-spirited, is not only shunned in Mens Practice, but laughed at in their Discourses: The softest Term that can be given to which Iniquity, is, that it is *Impudence*.

[N^o 11. Oct. 29.]

---- *Hunc solem & stellas, & decedentia certis*
Lumina Momentis ---- Hor.

ALL Arts, Sciences, and Inventions which make for the Honour and Greatness of our Nation, are peculiarly to be celebrated by the ENGLISHMAN. I sit down therefore at present to do Justice, and consequently great Honour, to that worthy and ingenious Artificer Mr. *John Rowley*; who has lately distinguished himself by the Invention of a Machine which illustrates, I may say demonstrates, a System of Astronomy, as far as it relates to the Motions of the Sun, Moon, and Earth, to the meanest Capacity. That which would have taken up a Year in Study to come at a familiar Apprehension of it, is communicated in an Hour.

THE Machine represents the Diurnal Motion of the Earth about its Axis; by which the Causes of Day and Night are perfectly explained; and its Annual Motion about the Sun, by which the Encrease and Decrease of those Days and Nights, and consequently of the Seasons, are also illustrated.

IT shews the Moon's Motion about the Earth; which gives an intelligible and lively Idea of the Periodick Month, which chiefly respects her own proper Motion or Place in the Zodiack. It presents her Synodick Month with relation to the Sun and Earth, more particularly in respect of their Phases, as also her Latitude, with her Nodical Revolution; by
 which

which we are let into the Reason of Eclipses.

IT has also the Sun's Motion about the Axis, with its proper Inclination to the Ecliptick.

THESE Motions are performed by Wheels, which are above fifty in Number ; and all that World, or Worlds, put in Motion at once by the Hand of the Artificer with the most beautiful Facility imaginable.

WHEN a Man impartially considers what Care, what Observation, what Calculation, what Strength of Mind, what deep Attention, the Contrivance of so many different Motions to such various Ends must require, the Work is inestimable ; and one stands amazed how a Man could go through it without the Hazard of Distraction. But now this admirable Contrivance is perfected, who shall name the Encouragement which the Artist deserves ? Works of this kind are usually rewarded with the Admiration of Futurity, and their Indignation against the Ingratitude of the Age in which they were performed : While Envy, Pride, or Application to Things falsely esteemed of greater Moment than Knowledge, take up one present Age after another ; and the next Generation is always unjustly accusing the Predecessors of what they themselves are at that Instant guilty.

THE honest Man calls his Machine the *Or-rery*, in Gratitude to the Nobleman of that Title ; for whose Use, and by whose Generosity and Encouragement he began and accomplished the Undertaking. But to turn a Matter of this Nature to the suitable Advantage of the Artificer, is not to be expected from any thing less

than a Prince, or from a general Fund of many Encouragers. His late Royal Highness the Prince of *Denmark* honoured Mr. *Rowley* with his Notice; and had it pleased God to have spared the Life of that excellent Man, who had a very solid and great Capacity for these Enquiries, (though he was above all sort of Ostentation) this Artist would not, at this Day, have wanted one who would have esteemed and favoured him according to his Merit.

IT is like the receiving a new Sense, to admit into one's Imagination all that this Invention presents to it with so much Quickness and Ease. It administers the Pleasure of Science to any one, who has so much Attention as is necessary in a Man to acquit himself in the ordinary Business of any Profession or Occupation: But the World is so little attentive to sublime and intellectual Enjoyments, that Mr. *IRONSIDE* advised the Inventor, by his Example, to terale his Wisdom by the Penny, as he did when he writ the *GUARDIAN*. He proposed to him to read Lectures to the Fair Sex, and demonstrate his Propositions by this Engine. A Lady would easily conceive what are the Uses of the Sun and Stars, and be better pleased in being compared to them for the future: All Persons, never so remotely employed from a learned Way, might come into the Interests of Knowledge, and taste the Pleasure of it by this intelligible Method.

THIS one Consideration should incite any numerous Family of Distinction to have an *Orrery* as necessarily as they would have a Clock.
This

This one Engine would open a new Scene to their Imaginations ; and a whole Train of useful Inferences concerning the Weather and the Seasons, which are now from Stupidity the Subjects of Discourse, would raise a pleasing, an obvious, an useful, and an elegant Conversation.

THESE Labours are to be encouraged not only as they are laudable and useful among Men, but also as they must needs be pleasing in the Sight of the Creator. I remember an old Sentence at College, *Qui studet orat. Whoever is well employed is then at Prayers.*

IT is not an implicit, an irrational, mechanick Devotion, and the mere Act of Adoration, which is the reasonable Sacrifice ; but to delight in the Search of the Works of the Deity, and be transported with Love and Admiration, are, we may humbly conceive, what will most recommend us to the Author of all our Faculties, from the industrious and worthy Use of them.

THERE has been great Thought, Knowledge, and Application used in this Work ; and when I reflect upon the whole, with the little Encouragement that is to be hoped for, from the Turn the World has taken to what is called Business, among Men of all Orders and under all Circumstances, I grow sick under the Reflection, and cannot relish this excellent Model of so great a Part of the Creation, without letting my Fancy run to the Dissolution even of the Original.

TO

TO keep this latter Circumstance in View, is indeed an Help on all Occasions: And I will end this Paper with a Transition very wide from what I began, and turn my Thoughts from an Artificer who has imitated the Globes of the Sun, Moon, and Earth, to a Poet who has considered the same Scenes of Nature, when this Earth of ours is to alter its Form, and suffer Dissolution.

THE *Englishman* owes a great Part of the Disasters that have or may befall his Country, to the vicious Application of the Arts; and Poetry in particular has made dreadful Havock among us with respect to publick and private Life. I am very glad therefore to understand that Mr. *Young*, who writ the Poem on the last Day, has now a Tragedy in the Theatre. It is to be supposed a Man will have an Eye to his first Appearance in Publick, in all he builds upon it; and the Author of the Piece on the Conflagration can never descend to publish what is trivial or vicious. There are so many noble Flights in his Poem, and those apparently proceeding from a well-disposed Heart, that the Gentleman cannot be enough esteemed or encouraged by those to whom Fortune has given Opportunities to do themselves that Honour.

WHEN the Blood and Spirits prompt to very different Entertainments from the great Considerations in which Mr. *Young* has employed himself, to abstract his Thoughts from the common Themes of Love and Gallantry, and exercise his Wit on the Ways of Providence; is acting in the Presence of the Creator, in that
Time

Time which is esteemed most heroically chosen for that End, *the Days of thy Youth.*

THE Prospect of Rewards and Punishments suitable to what was done in this Life, was no improper Theme for an Age which had been long entertained with Writings, which would make Men believe their Authors could have no Sense of such Expectations. The Dalliances of a Passion viciously pursued, and the Gratifications which attend it, in Derogation from the Honours of the Marriage-Bed, have been scandalously, as well as foolishly, made the Arguments of Wit : And all Authors who take a different Turn with respect to the lost Interest of Virtue and good Sense, deserve the Esteem of all the World, and particular Favour of Authority.

I shall not go on further in this Gentleman's Eulogium. A Man is better discovered by his own Sentiments than those of another concerning him. In his Dedication to the *Queen* he discovers a noble Magnanimity in the two following Paragraphs, which shall end my this Day's Business.

IT is, M A D A M, a Prospect truly great,
 ' to behold you seated on your Throne, sur-
 ' rounded with your faithful Counsellors, and
 ' mighty Men of War, issuing forth Commands
 ' to your own People, or giving Audience to the
 ' great Princes and powerful Rulers of the
 ' Earth : But why shall we confine your Glo-
 ' ry here ? I am pleased to see you rise from this
 ' lower World, soaring above the Clouds, pas-
 ' sing the first and second Heavens, leaving the
 ' fixed

‘ fixed Stars behind you ; nor will I lose you
 ‘ there, but keep you still in View through the
 ‘ boundless Spaces on the other Side of Creation
 ‘ in your Journey toward eternal Bliss, till I
 ‘ behold the Heaven of Heavens open, and An-
 ‘ gels receiving and conveying you still onward
 ‘ from the Stretch of my Imagination, which
 ‘ tires in her Pursuit, and falls back again to
 ‘ the Earth.

‘ WHAT a Panegyrick is it on humane Na-
 ‘ ture to consider, that it shall come to pass in
 ‘ some future Time, through which the Thread
 ‘ of your Existence shall run, that you your
 ‘ self may forget this *glorious Year*, and make
 ‘ its Remembrance only serve by Comparison
 ‘ to recommend superior Honours and more
 ‘ splendid Renown ! Let us tremble at the
 ‘ Power of God, and adore the Profusion of
 ‘ his Goodness on us his Creatures ! We behold
 ‘ thee, O Queen ! great in Peace and War,
 ‘ great in thy Alliance, greater in thy Self.
 ‘ We see thee blessing thy People, and compo-
 ‘ sing the Strifes of *Europe*. We survey thee
 ‘ in this full Light, this Blaze of Sublunary
 ‘ Greatness, and own thy Glory is not yet
 ‘ begun.

[N^o 12. Oct 31.]

Ad te confugio, & supplex tua numina posco.

Virg.

THE following was enclosed to me as a
 Letter written from one Gentleman to
 another after a little Party Dispute.

SIR,

S I R,

‘ A FTER our warm Conversation this Even-
 ‘ ing, I came home to my own Lodgings;
 ‘ and being, full of Infirmities as I am, a sted-
 ‘ fast Believer, which, by the way, would have
 ‘ grown into flagrant Vices were it not for that
 ‘ Belief, I grew sorry for half I had said to
 ‘ you; and after a musing Walk or two about
 ‘ my Room, I sat down to read. There hap-
 ‘ pily lay upon my Desk the Bible, and I cast my
 ‘ Eye upon the Beatitudes. The fresh Accident
 ‘ of so much intemperate Heat between us up-
 ‘ on the Subject of Religion, made me think
 ‘ us both excluded from the Happiness which
 ‘ is promised to those who are described by
 ‘ the Character of the *Poor in Spirit*. My
 ‘ Contrition was doubled as I proceeded in
 ‘ reading the other Circumstances and Dispo-
 ‘ sitions which lead to Bliss and Immortality.
 ‘ Upon the Perusal of the whole Chapter, I
 ‘ was raised to a sufficient Courage to manifest
 ‘ my self *poor in Spirit*, and beg your Pardon
 ‘ for the wild Language of which I was guilty
 ‘ towards you.

‘ IT is for your sake rather than my own,
 ‘ that I wish you would put on the same Tem-
 ‘ per towards me, that we might both be Com-
 ‘ petitors in Piety, instead of Disputants in Re-
 ‘ ligion. It is for the Vulgar to assail one ano-
 ‘ ther like brute Beasts; and it is not their Ini-
 ‘ quity, but that of those who animate them
 ‘ to it, that the unhappy Wretches are prompt-
 ‘ ed to Outrage and Fury in Defence of that
 ‘ Religion whose Characteristick is Love. The
 ‘ holy

‘ holy Oracles are opened to us, and the Gentry
 ‘ among us are capacitated as well as their
 ‘ Clergy, to know of what sort of Spirit they
 ‘ ought to be who call themselves Christians:
 ‘ The Mournful, the Meek, the Merciful, the
 ‘ Pure, and the Peaceable are those who are
 ‘ pronounced blessed ; and they who pretend a
 ‘ Zeal for Religion, without being abstracted
 ‘ from the common Passions of this Life by a
 ‘ generous Lowliness, which despises transitory
 ‘ Things when they stand in the Way of those
 ‘ which are unchangeable, do but deceive their
 ‘ own Hearts.

‘ IT is the glorious Distinction of our Reli-
 ‘ gion, that it is to receive its Rewards in that
 ‘ Place from whence it descends. This makes all
 ‘ its Votaries who are sincerely animated by it,
 ‘ with all the Powers which they can borrow
 ‘ from Fortune, to exert themselves on all Oc-
 ‘ casions as Friends, Benefactors, and Patriots :
 ‘ And it is the most impudent Imposition,
 ‘ wherever this Faith is received, to build upon
 ‘ it any Title to any thing so mean as what
 ‘ this World can afford. It is true this admi-
 ‘ rable Doctrine has prevailed, from the Vigi-
 ‘ lance, the Sanctity, the great Actions, and
 ‘ heroick Sufferings of its first Followers, in
 ‘ so miraculous a Degree, that it has ascended
 ‘ the Thrones of Sovereigns : But far be it that
 ‘ Christianity should give a Title to Dominions,
 ‘ because Dominions have received Christiani-
 ‘ ty. The *Englishman*, whose Law of Life is
 ‘ laid before him in his own Language for his
 ‘ own Examination, is not to be abused by
 ‘ such

‘ such Impostures. The Gentry and Clergy of
 ‘ our Nation go on Hand in Hand in their Stu-
 ‘ dies and Advancements in intellectual Acqui-
 ‘ sitions; and he who chuses the better Part,
 ‘ and takes upon him to serve at the Altar, is
 ‘ as much superior to the other, as Sanctity of
 ‘ Life, Scorn of Gain, easy Manners, and, in
 ‘ a Word, a nobler View in all his Actions, can
 ‘ render him in an Office wherein a Man must
 ‘ be venerable or contemptible. The interested
 ‘ Professors of Religion have Discerning enough
 ‘ to see this; and are always endeavouring to
 ‘ procure that Veneration from Power and In-
 ‘ terest, which they know will otherwise be
 ‘ paid only to Virtue and Innocence. Our whole-
 ‘ some Laws, large Provisions, and exemplary
 ‘ Characters of our Divines, place them above
 ‘ the Necessity of practising false Arts, to be
 ‘ in themselves, their Families, and their Pos-
 ‘ terity, the most happy as well as the most
 ‘ eminent of the People. If therefore they
 ‘ will at any Time separate themselves from
 ‘ the common Interest of their Country, such
 ‘ Errors in them must necessarily render them,
 ‘ in Instances which might be indifferent in
 ‘ others, to a Degree Schismaticks in the Church
 ‘ and Rebels in the State.

‘ IF, as every honest *Englishman* must think,
 ‘ it is sacrilegious to violate our Clergy in their
 ‘ Persons or Possessions, what Words shall we
 ‘ give to the Offence, when sacred Persons
 ‘ commit Violations? Could we imagine that
 ‘ holy Men could be brought to act Parts in
 ‘ Scenes of Ambition (as all who attempt
 ‘ great

‘ great Enterprizes must have some Agents and Instruments) whom could the ambitious Man chuse for Ministers to his Purposes, but those who have the seeming Sanction of Heaven, at once to promote and at once to absolve their Iniquities? Slavery and Bondage could never be so well introduced, as by the professed Followers of him who gave that true and heavenly Invitation, that *his Yoke was easy, and his Burthen light.*

‘ I N a Word, any Man who takes upon him to draw to himself, or attribute to others, any Circumstance or worldly Power from any Text or Texts, Scripture or Scriptures, relating to our blessed Saviour, is a sacrilegious Impostor, and guilty of raising a wicked and frivolous Superstructure, upon that Foundation of which it is said, *other Foundations can no Man lay than that which is laid.*

‘ GLOOMY Terrors, abstracted Solitudes, painful Pennances, and bodily Mortifications, are the dreadful Arts by which the Antichristian World is deluded; but where the Declaration of a Deliverer is proclaimed in the Reformed Churches, Singleness of Heart, Simplicity of Manners, Improvement of liberal Science, with all the Charities attending Marriage, Society, and Brotherly Love, are the common Enjoyments of those devoted to Heaven, and those in the Business of the World.

‘ D E A R Sir, this was all I intended in what you misconstrued, as spoken against the Church and the Clergy, when I said, I hope the Ser-

vants

‘vants of the living God would scorn to be
‘the Tools of Ambition; and till they were
‘universally so, we should always have in them
‘a Reserve in Defence of our Religion and Li-
‘berties.

‘I have, Sir, had the Honour and Happiness
‘to pass very much of my Time in the Com-
‘pany of ingenious Men of that Order; and
‘we do them very great Wrong, when we
‘imagine that the greatest Men amongst them
‘for Piety and Learning, are not strenuous As-
‘sertors of the Rights of the Crown and Peo-
‘ple upon the Establishment of the Revo-
‘lution.

‘THESE Men indeed are frequently em-
‘ployed in visiting the Sick, assisting the Needy,
‘and comforting the Sorrowful; and it is not
‘easy to call them from those common Methods
‘of Life, and Recreations of private Study,
‘to look into a World which it is their Medi-
‘tation to despise. But if at any Time the
‘general Welfare should be at Hazard, such
‘Men would stand up in the Day of Distress
‘against the Machinations of Popery and Sla-
‘very. When the Modest, the Humble, and
‘Meek, shall take their Stands, and erect them-
‘selves with Courage and Resolution, adorned
‘with Innocence and Modesty, to gain-say
‘what illiterate Incendiaries have uttered in
‘the same Places, Sophistry must give way to
‘Learning, Impudence to Courage, Fury to
‘Zeal, and Hypocrisy to Piety. There are,
‘I doubt not, (and many I know of this Tem-
‘per) Crowds of the Clergy whom no Arts

‘ could gain, no Preferments allure, to take one
 ‘ Step against the Civil Rights of their Coun-
 ‘ trymen: It is therefore the most barbarous
 ‘ and unjust Insinuation imaginable, to form O-
 ‘ pinions of that Order in general from the fan-
 ‘ tastical Behaviour of some Men of cold Ima-
 ‘ ginations and warm Complexions, who en-
 ‘ tertain their Audiences with an Account
 ‘ of the Preacher’s Passions, Hopes, and Po-
 ‘ liticks in this World, instead of instructing
 ‘ them in their Way to another. When I be-
 ‘ hold these Pretenders, with such an empty
 ‘ Assurance, only from the Advantage of their
 ‘ Gown, uttering Things as unworthy them-
 ‘ selves as their Congregation, it always brings
 ‘ to my Mind that admirable Description of
 ‘ unworthy Creatures in venerable Habits,
 ‘ *they make broad their Philactries and enlarge*
 ‘ *the Borders of their Garments*; they endeavour
 ‘ in vain with those Dresses and Distinctions to
 ‘ draw Observation upon them but to their Dis-
 ‘ advantage, except they consider that their
 ‘ Lives must do Honour to their Habits, and
 ‘ not their Habits to their Lives.

I am, S I R,

Your most humble Servant,

J. P.

[No 13. Nov. 3.] ----- *In malos asperimus*
Parata tollo Cornua --- Hor.

To the ENGLISHMAN.

S I R,

THIS Trouble is occasioned by the Examiner that was published this Morning, in which my Name is very frequently mentioned: But I have been so far from suffering any Mortification from what he has ever said, or any Man who does not own his Name shall think fit to say to my Disadvantage, that I have really taken a secret Pleasure in seeing him employed in villifying me, and enjoyed the Merit of diverting him that while from throwing his Slander upon Persons whom it is a publick Injury to calumniate. I have heretofore called him Rascal; and could not excuse my self in doing so, for my own Sake, not his, if he were not constantly acting the Part of a Villain, dealing Wounds, and lying in Covert. I will not dwell upon the Licence of using my Name in Letters at Length; but I consign to him the full Liberty of saying what he pleases, provided he will not fall upon Men whom I am obliged, as a good Subject and an honest Man, as far as I am able, to vindicate. The witty Gentleman laments that he is loaded with a Charge, That he has *been the Ruine both of Mr. Steele and the ENGLISHMAN*. I know no Reason he has to put us together, but that he equally meditates our Downfall;

G 2

and

and it is as painful to him to think of any
Engliſhman's Happineſs, as it is of mine. The
 pleaſant Man feigns, That *Mr. Smith* the
 Corn-cutter's Couſin complains, that he has
 too a Share of Reproaches, for having too deep
 a Hand in that Affair: For Inſtance, *A Couſin*
of his, who is (it ſeems) a Maſter Workman,
and employed at this very Time in the demolishing
of Dunkirk, has written to him with great Free-
dom upon that Subject. This Correſpondent of
the Corn-cutter's takes Notice, that there are ma-
nymore able Artificers, well ſkill'd in the Buſineſs
of pulling down, undermining, and blowing up,
among the Whigs, than among the Tories. Thoſe
 whom we call Whigs would be more active
 in pulling down *French Works*, than thoſe
 whom he calls Tories; but I know no man-
 ner of Pretenſion the *Examiner* has to liſt
 himſelf with either Party. I am ſure I was
 never yet ſo much a Whig as to call the *Exa-*
miner a Tory: He is out of the Line of Bat-
 tel, doing all the Miſchief he can between
 both Camps; and it is the Intereſt of either
 of the Two to hang him up wherever they
 take him. The *Examiner* is no more a Tory,
 than a Huzzar or a Bandito is a Soldier.
 There are certain Rules, which no Anger, no
 Adherence to different Intereſts, no Diſſention
 in Opinion, ſhould make honeſt Men break
 through; but this Wretch obſerves no Law,
 but being moſt outrageous againſt thoſe who
 ought to be moſt ſacred from Violation.
 Thus, after the Corn-cutter's Kinſman has
 been ingenious upon the Whigs, by inſinua-
 ting

‘ting that they are not over hasty in the De-
 ‘molition; (and, by the way, they might be
 ‘all Corn-cutters employed in that Work, for
 ‘all the Good it does *England*, till they destroy
 ‘the Bafon and the Harbour, which we have
 ‘not yet heard much of:) I fay, after very
 ‘heavy and aukward Mirth in rehearfing Ad-
 ‘vice from his *politick Mechanick*, and some
 ‘deep Hints about an *Electorate*, he goes on
 ‘with the moft unfufferable Ribaldry againft a
 ‘Nobleman who is a zealous and vigilant Af-
 ‘sertor of the publick Liberty; and, by the
 ‘Way, to fall upon the Memory of that great
 ‘and able Minifter the Earl of *Godolphin*. The
 ‘Fool attempts to make this untainted, parfimo-
 ‘nious, great Officer, void of all Purpofes
 ‘but the common Good, modest in all that
 ‘concerned his own Domeftick, but high in
 ‘his Demands for the Service of his Sovereign,
 ‘and meditating no Acquisitions but of Fame
 ‘and Wealth to his Country; I fay, this im-
 ‘prudent filly Rogue can find no one more rea-
 ‘dily to abufe than this Man of fafe and eſta-
 ‘bliſhed Honour, who is gathered to the
 ‘Grave, and ſecure from every thing but this
 ‘diabolical Worm, that can eat into a Coffin,
 ‘to tear the Body of a Man who had done Good
 ‘to his Country. Alas! alas! theſe are poor
 ‘Arts; but it is eaſier to derogate from true
 ‘Greatneſs, than to imitate it! I had the Ho-
 ‘nour to know this noble Gentleman; and if
 ‘great Sincerity, a Senſe of the Dignity of hu-
 ‘mane Life, Love of good Talents and Ac-
 ‘complishments where-ever they were to be

‘ found, ought to shelter a Man from Detraction,
 ‘ the Earl of *Godolphin* had that to plead for him :
 ‘ And it is shameful that, of so many who
 ‘ have been obliged to him, there are not
 ‘ enough, on a joint Charge, to prosecute this
 ‘ Rascal, who tramples upon his Remains with
 ‘ Impunity.

‘ WHEN he had given him a Blow or two, he
 ‘ says of the Man the most distinguished by the
 ‘ favouring Hand of Heaven of all others, and
 ‘ constantly successful in his Labours for the
 ‘ Liberty of *Europe* till he was removed from
 ‘ Power ; of him the graceless Ruffian, (insens-
 ‘ sible of all Honour done his Country, of the
 ‘ great Station he had lately had in command-
 ‘ ing all the Troops united for Liberty) the
 ‘ *Examiner* says, *Verres made him of a victorious*
 ‘ *General a Cowardly Deserter.*

‘ THIS cowardly Deserter is given to the great-
 ‘ est of *Englishmen*, and applied to that illustri-
 ‘ ous Character in the most violent and foreign
 ‘ Pretence imaginable, in a Case which had not
 ‘ the least Relation to him as a Soldier.

‘ THERE is no Possibility of applying any
 ‘ Remedy to the Evils which this Rascal com-
 ‘ mits twice a Week ; and I repeat the Mention
 ‘ of them, only as we must be distinct in setting
 ‘ forth a Fellow after whom we raise an Hue
 ‘ and Cry. It is usual on those Occasions to mis-
 ‘ describe the Criminal, through Resentment
 ‘ against him ; And I remember when I had
 ‘ the Honour of being Gazetteer, I have often
 ‘ admonished People who came to put in Adver-
 ‘ tisements against those who had robbed or of-
 ‘ fended

‘ fended them ; and, upon asking whether they
 ‘ have thought the Defaulter had such a Rogue’s
 ‘ Look before he committed the Trespass, have
 ‘ received new Directions for drawing the De-
 ‘ scription of him. I do not know but I have
 ‘ fallen into the same Error my self now, and
 ‘ over-charged the Features of the *Examiner*,
 ‘ through the inviolable Veneration I have for
 ‘ the Memory of my Lord *Godolphin* : For in-
 ‘ deed the Truth is, the Fellow is not so great
 ‘ a Rogue as he has a Mind to be. I find he
 ‘ deserves thus much Commendation, that he
 ‘ can be still worse.

‘ *SPEAKING* of the *ENGLISHMAN*, he
 ‘ says, *I shall not examine his Notion of true Im-*
 ‘ *puudence, that it consists in acting against the*
 ‘ *Dictates and Convictions of the Mind.* I am
 ‘ apt to hope he is conscious this is a lucky De-
 ‘ scription of Impudence, and favours himself
 ‘ in forbearing the Examination of it. But
 ‘ considering this Author in the Whole, all his
 ‘ Compositions are made up of glib flowing Ma-
 ‘ lice, without any Regard to Truth or Propri-
 ‘ ety ; but he goes on in a serene Exuberance of
 ‘ something neither good nor bad, endless Tau-
 ‘ talogy, and no Manner of Pretence to Reason
 ‘ or Argument. As for Example, *Give me*
 ‘ *good Store of Absurdities, dressed up in tolerable*
 ‘ *Language, and with a seeming Coherence ; some*
 ‘ *few glittering Trifles and Amusements ; a Set*
 ‘ *of Falshoods, well laid over with a superficial*
 ‘ *Resemblance of Truth ; a good Collection of vain*
 ‘ *Terrors and Allurements, with abundance of*
 ‘ *little Quibbles, Shifts, and Equivocations ; and*

‘ out of this strange Medley and Heap of Parcels,
 ‘ will I form a Body of Logick fit to support the
 ‘ Whigs in all their Projects, both Civil and Eccle-
 ‘ siastical, against the strongest Pressures of sound
 ‘ Reason, or the clearest Demonstrations of Law
 ‘ and Divinity. With these Elements will I com-
 ‘ pound and piece together a Whig Politician of
 ‘ the first Size, who shall fortify himself, within
 ‘ the Circle of his own Arguments, against all Op-
 ‘ position whatsoever,

‘ A Man may go on in writing such Stuff as
 ‘ this to his Life’s End, without ever troubling
 ‘ himself for any new Conception, or putting
 ‘ the Imagination or Judgment to the least La-
 ‘ bour. There will be no Danger of his want-
 ‘ ing Store of Absurdities, and I allow he can
 ‘ dress them up in tolerable Language, and with a
 ‘ seeming Coherence. He runs on with my Name
 ‘ among the Words *Whig Politician, Cross Pur-*
 ‘ *poses, Back Slavery, Shamming and Bantering;*
 ‘ and making me the Author of your Paper
 ‘ about Impudence, he has a Mind that what
 ‘ is said to be translated from *Xenophon* should
 ‘ concern Mr. W---le. Every Body sees that this
 ‘ Reflection glances at the last Parliament for their
 ‘ Treatment of Mr. W---le; and is, indeed, no
 ‘ more than what has been advanced before. Eve-
 ‘ ry Body, but the Examiner, thinks that you
 ‘ intended the present Lord High Chancellor
 ‘ for the Person whose Eloquence was dange-
 ‘ rous to the Majority; and indeed the Treat-
 ‘ ment of that able Man is a lasting Scandal to
 ‘ that Parliament, which, in other Matters, so
 ‘ eminently distinguished it self for its Justice
 ‘ and

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‘ and Care of the publick Honour, Wealth, and
 ‘ Safety: But the *Examiner* was afraid to let
 ‘ you go away with any thing that looked like
 ‘ Candour, nor would let you commend where
 ‘ he durst not traduce. The Gentleman whom
 ‘ the Brute attacks, is a Person of too much
 ‘ Constancy and Spirit to suffer the least Un-
 ‘ easiness for any thing the *Examiner* can ut-
 ‘ ter; and it would be very well for the *Exami-*
 ‘ *ner*, and all his Accomplices, if this Gentle-
 ‘ man’s dauntless asserting the Truth of an
 ‘ honest Cause, and contemning Superiority of
 ‘ Numbers in the Wrong, could be called by
 ‘ the same Name with the Guilt of those Num-
 ‘ bers, (*viz.*) *Impudence*.

I am,

S I R,

Your most humble Servant,
 Richard Steele.

[N^o 14. Nov. 5.]

Dii prohibete minas, dii talem avertite casum.

Virg.

MAnkind, through all Ages of the World,
 have believed their Souls shall survive
 their Bodies, and enter into an immortal Being,
 which should either be attended with Happiness
 or Misery, according as their Actions in this
 Life shall deserve Reward or Punishment. All
 the Religions that have ever appeared, have
 prescribed Rules for obtaining the one, and
 avoiding the other. Whether those Rules have
 been

been the Dictates of Heaven, Projects of designing Men, or immediate Delusions of the evil Spirit, when once received and believed, they have all of them had the same Force on the Minds of Men, and been held by their Professors equally sacred.

IN all Religions of the World, there have always been an Order of Men set apart for explaining and inculcating those Rules : These Men by having their Conversation among Things sacred, and living up to their own Rules, have themselves also deservedly been esteemed sacred. This Advantage must necessarily have given Men, set apart for holy Functions, an irresistible Influence on the Affections and Actions of the rest of Mankind. Their Power hath been such, that (when they have thought fit to misapply it) they have made their Followers believe the most bloody, cruel, and barbarous Actions ; Actions destructive of the humane Race, against Reason and Nature, were acceptable to Heaven. At their Instigation Parents have offered up their very Children, and Men and Women voluntarily devoted themselves to the most painful Deaths, to please or pacify their Deities ; as often as the crafty Expounder of their Oracles, by following his Interest or Inclination, thought fit to prompt them to it. And it is very observable, that in the Year the *Spaniards* conquered *Mexico*, there had no less than thirty thousand *Indians* been offered in Sacrifice to an Idol at the great Temple of their chief City, upon a Suggestion to *Montezuma* that the Gods were hungry. O Terror ! O Misery ! It gives the Imagi-

gination too violent a Disturbance to present to it that dismal Scene of Cruelty and Delusion; to suppose a Crowd looking on, and conquering the natural Sentiments of Pity and Sorrow, implanted by the Author of Nature; and endeavouring to forget all natural Tye and Relation to the unhappy Victims devoted to Death before their Eyes, and selected perhaps for that Fate for their Beauty, Innocence, Wisdom, or Valour, which recommended them as Offerings.

TO find these Horrors among the Heathens, is not surprizing; their Religion was from him that is the common Enemy and Destroyer of Mankind. But how amazing is it to see, that among the Professors of Christianity, a Religion that inspires Meekness, Charity, and Love, Love to our very Enemies, there should be inculcated so much Fury, Rage and Malice, as to make Men think they merit Heaven by the Destruction of Mankind; tho' acknowledging the same God, the same Redeemer, and differing only in Manner of Worship? However we have seen, that for such Dissentions only, Subjects have destroyed their Sovereigns, whole Countries, Provinces, and Cities have been destroyed, depopulated, and burnt. And though it would be an unpardonable Narrowness of Spirit, to believe there are none who take the Bishop of *Rome* to be their Spiritual Pastor that abhor shedding Blood, or doing Violence upon the Account of Difference in Religion; nay, though I am so far from being of this Opinion, that I have thought it no Honour to our Nation that they double taxed innocent and peaceable

Ro-

Roman Catholicks ; yet cannot I on this Day omit to remind my Countrymen, that the Priests of that Faith have equalled the utmost Barbarities and Cruelties committed by the ancient Worshippers of the Sun, or any other Heathen Idols. I will not say, they hold no Faith is to be kept with Hereticks ; but it is evident they have in every Age acted as if that were an Article of their Belief: And it is safer and more justifiable for us to govern our selves by their Practice, than contend what is their Opinion.

I shall on this Occasion lay before the *English* Reader the following Suggestions as they occur to my Thoughts.

THAT a Popish Successor will never think himself obliged to perform any Oath the most solemn, even that of a Coronation, to Protestant Subjects.

THAT *John Hus* was burnt at *Constance*, notwithstanding the Letters of safe Conduct granted him by the Emperor *Sigismund* for coming thither from *Bohemia*, to justify his Faith before the General Council then held at *Constance* in the Year 1414, though he had also the Promise of the Pope to be safe.

THAT the Protestants of *Suffolk* took Part with the Princess *Mary* against the Lady *Jane Grey*, upon Condition that she should not attempt the Alteration of the Religion established by her Brother King *Edward VI.* which she solemnly promised faithfully to perform.

THAT when she had gained the Crown by the Assistance of those very *Suffolk* Men, all *England* was soon filled with the Flames of Martyrs, and in a particular Manner the County of *Suffolk*.

THAT

THAT those Cruelties were not to be attributed to the natural Temper of the Queen, which was thought not cruel, but to the Religion, which inculcates such Actions as meritorious.

THAT a neighbouring Monarch received great Obligations from his Protestant Subjects.

THAT K. *James II.* was destroying the Protestant Interest by the same Methods with that Monarch, had not his Proceedings been providentially frustrated by the Courage and Gallantry of his Subjects, assisted by the glorious King *William.*

THAT in this glorious Action the Church of *England*, and particularly its Clergy, courageously and heartily embarked: Nor could it ever have been attended with Success without them; so that the Glory thereof is chiefly to be ascribed to them.

THAT such of our Clergy as shall steadily adhere to their Religion, must expect nothing from a Popish Successor but the fiery Trial.

THAT such as should be so weak as to recant, must expect not to be trusted, but lose all their Preferments.

THAT if any of them should be permitted to keep their Livings and Preferments, they must submit to Reordination, and thereby admit every thing they had done before as Priests to be invalid; the Roman Catholics looking upon our Clergy but as Laymen.

THAT if any of them are married, they must resolve to part from their Wives and Children; such being esteemed in the Church of *Rome* no better than Harlots, and their Offspring spurious.

THAT

THAT the Cruelty of the Roman Catholics is such, that tho' a Protestant should renounce his Religion, and turn Papist, yet sometimes that will not do: Witness the Case of Archbishop *Cranmer* in Queen *Mary's* Time, who would have been burnt tho' he had not recanted his Recantation; and the late Instance of that unfortunate *Prussian* Gentleman in *Poland*, mentioned in the *Courant* of the 10th of *August* last, who tho' he renounced the Protestant Religion, for fear of the cruel Sentence pronounced against him for speaking Words against the Pope, was notwithstanding put to Death.

THAT the above-mentioned *Courant* will instruct all good Protestants in what is doing in *Poland*.

THAT the Protestant Cantons of *Switzerland* have been admonished by a great Roman Catholick Power, that a Restitution of what they have conquered from the Romanists may be expected.

BUT it is needless to recite Facts of this kind to the *English* Nation, who on this Day are giving up their Thanks for a Deliverance from Slavery, Ignorance, and Superstition, in an Escape from a Ruin which would have destroyed all that is great or good amongst us. The Popish Manner of introducing their gross Illusions is admirably described by my Lord Bishop of *Clogher*, in his Sermon to the Protestants of *Ireland*, *October* the 23d 1712.

' AS reasonable Men (*says that excellent Author*) could not be thus grossly enslaved and
' impo-

‘ imposed upon without some Artifices, they
 ‘ have therefore taken prudent Care to dazzle
 ‘ and amuse weak Minds by the Multitude of
 ‘ their Shows and Ceremonies, to gratify all
 ‘ their Senses by a Profusion of gaudy Orna-
 ‘ ments, splendid Temples, exquisite Statues
 ‘ and Pictures, pompous Processions, Theatri-
 ‘ cal Musick, Incense, and Perfumes; and to
 ‘ varnish the Outside of Religion with so gla-
 ‘ ring Lustre and Splendor, that their Reasons
 ‘ and Judgments might be taken off from en-
 ‘ quiring and looking into its intrinsick Worth
 ‘ and Value; according to the old known Prac-
 ‘ tice of the *Roman* Tyrants, who endeavour-
 ‘ ed to sweeten the Loss of Liberty and Privi-
 ‘ leges, by diverting the People frequently
 ‘ with entertaining Spectacles, Plays and
 ‘ Feasts.

HE ends that admirable Discourse, which
 ought to be in the Hands of every Member of
 the Protestant World, with this excellent Ad-
 monition.

‘ *A Kingdom, or a Religion, divided against*
 ‘ *it self, cannot stand.* Our common Enemies
 ‘ are artful and formidable enough to require
 ‘ our most united Opposition; and must needs
 ‘ observe with Pleasure, how by our unhappy
 ‘ Divisions we are effectually doing and pro-
 ‘ moting their Business. The Consideration of
 ‘ the Dangers we have so lately escaped, and
 ‘ Possibility that we may fall into the same
 ‘ again, should methinks alarm us all into Uni-
 ‘ on; and ’twere passionately to be wish’d (to
 ‘ use some of the last Words of our great De-
 ‘ liverer)

‘ liverer). That there were no other Distinction
 ‘ among us, but of those who are hearty and zealous
 ‘ for the Protestant Religion and present
 ‘ Establishment in Church and State, and those
 ‘ who are for Popery and a French Government.

‘ AS we value therefore our precious Religion and Liberties, and hope to live happily
 ‘ under the best of Queens; as we expect to
 ‘ have our Prayers heard for a long Continuance of Her auspicious Reign, and a Succession of true Protestant Princes after her; let
 ‘ us not weaken or ruine these inestimable Blessings by our fatal Parties and Distinctions.
 ‘ God Almighty may not always (as he has hitherto done) work Miracles for our Deliverance; and it is remarkable, that the Factions among the Jews were never more bitter and violent than when Jerusalem was actually besieged by the Romans; as their Dangers increased, their Party Fury grew higher also; and therefore God, who had often before delivered them from their Enemies, gave them up at last to be destroyed, and would no longer have his Patience insulted, or his Mercies thrown away upon an ungrateful, divided, tho’ his own chosen People.

[N^o 15. Nov. 7.]

---- *per honestas Ire minax impune domos* ----

Hor.

THE unexampled Licence which is used by loose Papers, is a lively Representation

tion of the great Corruption of the Age we live in. We who write, if we transgress the Rules of Decency, Order, and Modesty, with respect to Persons distinguished by high Stations, ample Fortunes worthily enjoyed, popular Reputation among particular Orders of Men, or sheltered from publick Notice by domestick Innocence and Simplicity: I say, if we Writers have trespassed against some or other thus or thus circumstantiated, what we produced of that kind would die as soon after its Birth as it deserved, were it not a Grâtification to a vicious Age to be thus entertained. My first Paper supposed the *Examiner* supported by a Peer of the Realm; and presuming upon that Support to run Riot against all Orders and Distinctions of Men, whom he takes to differ in their Sentiments of Government from those of his own Favourers. My first Paper has in it a Complaint from one who thought himself injured by that Writer. If it is in the Power of any Nobleman in this Kingdom to suppress that Libeller, and he neglects to do it, the Freedom used in that Epistle is very just; for though there is a great Deference, from the Rules of Religion and Civil Government, due to those of superior Stations in Life; yet a Freeman will enjoy his own Spirit so frankly, as that, when he aims at no Honours, he will vindicate himself from all Contumelies. They who conceal a Foe to the Publick, are Accomplices of his Wickedness; and I think, if Favourers of the *Examiner*, be they who they will, find no other Resentment than taking their Turns in bearing Part of the

Jest, they are very gently treated. As fast as that Slanderer endeavours to make those whom I wish well odious, I shall labour to make those whom he celebrates ridiculous. But this is an Office so disagreeable, that no Body would undertake it but in his own Defence; and every Man ought to take it to be an Action done in his own Defence, whatever he performs for the common Interest of Society. People in Place have very justly the Sanction of the Laws to protect their Characters from Detraction and Calumny; and the Reason the Laws give them that Protection, is, that they may thereby be enabled to be Guardians to other Men in that Behalf. *Dick Steele* the Play-wright, and *Tom Smith* the Corn-Cutter, are become Names that all Sides think fit to use as they please, and they make their own Defence in their own Way, therefore I shall not at any Time trouble my self to say any thing in their Behalf: But when the *Examiner* shall at any time think fit to say, that such a Man as the Earl of *Nottingham* has not approved himself a Friend to the Church of *England*, or such a Man as the Duke of *Marlborough* has not been a glorious Captain and able Plenipotentiary to this State; though I cannot pretend to urge Facts against those to whom he is pleased to give Ecclesiastical Favour or popular Merit, yet by naming only his Heroes with mine, I'll undertake to make them suffer by the Comparison to a Jest. This is plain *English*, and fair Warning; and the rest of to Day's Paper shall consist of Letters from my Correspondents as they come to my Hand, and I take out of an Heap.

To

*To NESTOR IRONSIDE, Esq; or in his Absence to
the ENGLISHMAN, his Assignee.*

Old Friend,

WE in the Country have been plaguily im-
posed upon all this while by the false
Notions we have entertained of your Lion
at *Button's*. We thought it had been only a
little metaphorical Talk when you mentioned
the Roaring of your Lion, his Eating, Di-
gesting, &c. and that, under the Fancy of a
Lion, you designed to exclaim against the
little Irregularities and Indecorums of the
Times, and to handle the fashionable Vices
with Roughness and Severity. We commended
your whimsical fabulous Invention, as serving
to embellish your Papers after an un-
common Manner; but never dreamt that you
had any other Lion than Mr. *Button* or his
Boy, who were to take in for you such Hints
and Advices as the World might think fit to
communicate. I came to Town Yesterday
with this Idea of your Beast; and having
made a Collection of all Observables in the
Country that might come within the Pro-
vince of your Guardianship, I approached Mr.
Button with a large Roll of Papers, that (as
your Lion) he might convey them to you.
After some Expostulation the Man perceiving
my Error, introduced me to the majestick
Brute (to my no small Surprize and Satisfac-
tion) and desired me to produce what Pro-
vender I had, and tender it to him my self.
I stood some time to survey the Lineaments

' and Features of this terrible King of Beasts,
 ' very artfully imaged in a lively, bold, and well-
 ' sculptur'd Bust. The Hyeroglyphick of shew-
 ' ing only the Head and Paws is very good :
 ' It immediately put me in mind of *Juvenal's*
 ' *Ingenio manus est & Cervix caesa* - - You have
 ' taken care to get those Parts of your Lion
 ' only represented, without which an Ama-
 ' nuenfis cannot be rightly qualified. I could
 ' have spent more Time in these Contempla-
 ' tions, but the House being pretty full, I was
 ' soon singled out and surrounded by a Parcel of
 ' Bears, who put me into a great Fright by
 ' staring full upon me. Yet being resolved to
 ' venture my Hand into his Mouth, (to my
 ' great Confusion) the Morsel I had brought
 ' happened to be too large for him to swallow ;
 ' so that I was forced to withdraw my Hand,
 ' and stow it again in my Great Coat-Pocket.
 ' I upon this looked more sheepish than be-
 ' fore, and expected every Minute to be torn
 ' by your Lion, or hugged to Death by the
 ' foresaid Bears, whose very Eyes were fasten'd
 ' upon me with a killing Impudence. Being
 ' thus beset, and not knowing how to get off
 ' at such an Exigence, I boldly fixed my Eyes
 ' upon the Ground, and with a courageous Blush
 ' ventured through the Midst of them to take
 ' Sanctuary in a Window that looks toward the
 ' Street ; where, to my great Joy, I found that
 ' which dispell'd my Fears, and cleared up all my
 ' Doubts. I saw hanging before the Door of a
 ' Musical Instrument-maker, *Orpheus* striking
 ' his Harp, with Ounces, Pards, and other
 ' savage

‘ savage Creatures gaping and staring all round
 ‘ him with great Attention’ This, no question,
 ‘ is the Reason that your Lion is so very tame,
 ‘ and that the Bears his Neighbours let me
 ‘ walk off unhurt. To this Representative of
 ‘ that charming Lyrist, I likewise very ingeni-
 ‘ ously acknowlegde my Deliverance from a
 ‘ very meagre hungry-looking Wolf, who stalk-
 ‘ ed round me three or four times, and almost
 ‘ scared me out of my Senses. I am now got
 ‘ clear, but durst not venture into the Forest
 ‘ again, for fear *Orpheus* should be removed:
 ‘ I therefore send my Packet of Informations
 ‘ directly to you, and desire that you would
 ‘ chew or cut it small, that the Lion may swal-
 ‘ low it safely, without Danger of its lying
 ‘ heavy upon his Stomach, as I am afraid most
 ‘ of the Meat does, which through the Igno-
 ‘ rance of his Feeders he is gorged with.

I am yours,

Sam. Homely.

To the ENGLISHMAN.

S I R,

‘ I Find it is impossible for a Man of Merit
 ‘ to escape the virulent Pen of that *Rascal*
 ‘ the *Examiner*; and since by his concealing
 ‘ his Name one can have no other Satisfaction
 ‘ of him, than that of replying to him in your
 ‘ Paper, and telling him there what a *Rogue* he
 ‘ is, I take the Liberty, with Mr. *Smith* the
 ‘ Corn-Cutter, to address my self to you for
 ‘ Justice.

H 3

‘ THE

‘THE Reflection he intended to cast on me is to plain for him to deny, or me to receive, without attempting at a publick Vindication of my Honour.

‘IT is evident, where he says *Cæsar is metamorphosed into a Baker*, that by the malicious Opposition of the Terms, as well as by impudently putting my Name at full Length, and in a different Character, his Satyr was levelled at me. I would have him to know, that I am a better Scholar than himself; and if he thinks to translate the old *Proverb, AUT CÆSAR, AUT NULLUS*, to *Cæsar* or a *Baker*, he is an illiterate Coxcomb and a saucy Jack for his Pains. If by *Cæsar* he means my Lord *Marlborough*, I am ready to acknowledge the Justice he has done him, in making him the first of Mankind; but if by *Baker* he means the last of Mortals, I will tell him it is impossible that can ever be, whilst there is such a *Scoundrel* existing as the *Examiner*.

‘THE Family of the *Bakers*, I would have him know, is an ancient Family, not to be traduced by his vile Slander; nor do I esteem it any Diminution to their Honour, to have been related to an Ancestor of yours, called *Staff of Life*.

‘MY Grandfather was Author of the famous *Chronicles*; and as I have some Design of continuing them, I must tell the *Examiner* that all those whom he has calumniated will make the most glorious Figure that ever was in *History*, and that his *Patrons* will appear
‘to

‘ to be, till I write my History I will not say
‘ what.

‘ I am not used to expatiate much upon my
‘ own Merit ; but since this *Rogue* has provoked
‘ me, I think I may modestly say this, that the
‘ last Parliament, which he so lavishly and
‘ frequently commends, thought fit to ballot
‘ for me as a proper *Commissioner* for the Re-
‘ sumption of Grants. I do not value my self
‘ much upon it, but I will tell you what others
‘ have said, that, perhaps, it was not the worst
‘ thing which that Parliament attempted.

‘ MY Friends indeed perswade me, that
‘ instead of resenting the Injury, I ought to be
‘ proud of being slandered in so good Com-
‘ pany, with the best, the bravest, and greatest
‘ of Men.

‘ I am informed that Mr. *Sly* is resolved to
‘ make a large Entertainment for all those who
‘ at any time have been abused by this saucy
‘ *Rascal* ; and that every injured Party is to
‘ appear either by Proxy or in Person. For
‘ my Part, I despise the poor *mercenary Scribler* ;
‘ and shall be pleased with his Calumny, if by
‘ it I may be entitled to dine with a boon
‘ Companion, and the Honour of your more
‘ particular Acquaintance : Being,

S I R,

Your humble Servant,

James Baker.

[N^o 16. Nov. 10.]*Senescere te multa indies addiscentem.* Tull.

I Am sensible that I am much beholden to the Town for taking off so many of my Papers, which have hitherto been only loose Leaves independent of each other, without any settled Scheme of Design. This Incoherence is as prejudicial to the Instruction as Diversion of the Reader; for Order gives the Mind the strongest of all Pleasures, provided that Variety is supported at the same Time; and the Regularity of the Work, though it gives the Beauty, is it self as it were concealed.

METHOD in all Kinds of Writing, has the same Force with that which we call the Tale or Business in a Comedy: And without this it would be the highest Arrogance for a Man to pretend to throw out thrice a Week Lectures fit for the Perusal of the whole Town; as if nothing came amiss, but that whatever he should think fit to speak, must be certainly worth other Peoples while to hear. Besides all this, I cannot but reflect, that the great Success of a former Paper was owing to this Particular, That from the Plan of it, it lay open to receive the Sentiments of the rest of the World into it; by which means the Author was never at a Loss for Matter fit for the Entertainment of all Orders of Men in their Turn.

I gave the Publick an Account, that I undertook this Work with the Encouragement and under the Protection of the venerable NESTOR

IRON.

IRONSIDE ; but neither from his own Publication in the *Guardian*, or any thing that I have said concerning him, is the Person, Parts, or Qualifications of that *English* Philosopher, whom I make the Heroe of my Story, explained to the Publick in such a manner, as that a Curiosity should be raised in the Reader, upon any Incident or Occasion in my future Papers, to know that Sage's Sentiments upon the Difficulty. To supply therefore this apparent Defect in my setting out, be it known, that NESTOR IRON-SIDE, Esq; is now in the ---- Year of his Age, in perfect good Health, of a gay Disposition, although tainted with some of the Vices, or rather Infirmities of his Time of Day ; a great Frequenter of young Company, with a secret but strong Affectation to be pleasing in the Eyes of Women.

THE old Gentleman one Night in good Humour, after drinking somewhat above a Pint of Metheglin, which is his Liquor of Joy, told me, says he, Cousin *Kitt*, Wisdom and Folly have shaken Hands in the Point of Love, and treat one another not as Enemies, but Allies ; for there is a pleasing Folly which takes from the Severity of Wisdom, and a skilful kind of Error which dignifies Gallantry, that must be practised by all Lovers. I answered, that I wondered he who had such gay Conceptions in himself, had gone so far in this Life without Marriage. I remember he took the other Glass without making Answer, any otherwise than after he had drank to say, How happy were it could we record, or blot off of our Memory
what

what we pleased? And yet there are Sorrows one would not forget. There is always some Suspicion about old Men, which a Man must be very wary not to raise into a settled Dislike, by being too inquisitive into their Thoughts. I therefore was contented to find, that the Sage had had a broken Heart, without pressing to know the Particulars of the History; by which I shall have this Advantage, that unurged he will fall into Allusions to his Passion; and I doubt not but the Charms of a fair One, long ago departed, will be revived in my future Narrations. But there is nothing more pleasant in NESTOR's Character, than that he sets up for some Military Acquisitions of Honour, as having risen when *Oxford* took Arms upon the Alarm of the Approach of the *Irish*, and that memorable Night when *Maudlin* Bridge was broke down with the same Intrepidity and Success as it could have been done by the most regular Troops. There are some other Parts of his Warfare about the Time of the Revolution, which will afford Matter for future Accounts; but he often asserts, that had it not been for his own Modesty, he might have been Major of the Militia, when Sir *Marmaduke Lizard* obtained that Honour for a Cousin once removed, who plaid very well at Back-Gammon. The Esquire is tall, abstemious, eloquent, and thin; but as to the rest, a passionate and knowing Lover of his Country. When I say knowing, I mean a Man that prefers it and its Interests to all private Considerations, and gives it the Preference to all other Nations, from that only in which it excels

cels all the rest of the World, its Freedom in Religion and in Property : In Religion, in having all the Advantages of Education and Holy Writ laid before us in our native Language ; in Property, in being subject to no Laws, to which we have not our selves assented. To this he frequently adds, that our Situation, Soil, and Product, are such as make all the rest of Mankind labour to purchase Necessaries to themselves, by administering to the *English* Wealth and Luxury : For we are so much wanted by others, that, considering Mankind as one Family, the *British* Territories are the Demesne of their Estate ; and the rest of the World must be contented to live with less Elegance on the distant Parcels of it, at the same time that they pay Tribute to their Chief.

THE Esquire is usually attended from his Lodgings in *King-street, Covent-Garden*, by a coeval Servant in a dark Suit and grey Hair, who has been to him for forty Years that kind of Favourite which a learned Man is seldom without, to wit, one that is very powerful from his wonderful Address in ordinary things, which his Master does not understand. Every Man living has something comick in his Character ; that of Mr. IRONSIDE is, that he thinks every thing should be governed by right Reason, and the Laws of Nature ; and makes no manner of Allowances for the Prepossessions which Ambition and Luxury have introduced among Mankind : Therefore those to whom his bold Truths and Admonitions are painful, keep themselves in Countenance, by saying, he does not understand

stand the World. His Respect and Dislike are placed with such Singularity, that you shall see him at *Button's* in close Whisper with a thread-bare Philosopher, while a Beau, in a Wig to his Waste, is attending to catch him next. From 7 to 9 the good old Man sits under his Lion, discoursing upon some great Question that regards the Conduct of Life, the Glory of our Nation, the Encrease of our Trade; or when some of his Favourites can drill him till it is late into the Back-Room, he talks of things past as present, and you have the History of Gallants and Ladies, Wits and Beaux, Courtiers and Citizens, and all that has past in this Town and Nation, from Year to Year, ever since he arrived at Manhood. Mr. IRONSIDE's Expenditure of Time, together with his Sense of what passes in Publick and Private, in which there is always an immediate or remote Regard to his Country, shall be the Subject of my future Papers, which shall always take their Matter from Mr. IRONSIDE's Conversation.

To the ENGLISHMAN.

S I R, *Strand, Novemb. 9, 1713.*

I Keep a Shop in the *New-Exchange*, and have lately been barbarously treated by a Fellow that I cannot find out for my Life. You must know we have a Custom of putting all things that we lose by Robbery to a particular Account, which we call the Thief's Account, and the next we catch we make pay for all. Here is a particular Fellow that muffles up his Face, commits what Robberies he

' he pleases, and then gives us, as the Phrase is,
 ' a *Pair of Heels*. We call after him Thief,
 ' Rogue, Villain, Rascal; for which he sends
 ' us a Penny-Post Letter with some of the same
 ' Names back again, and says we are a foul-
 ' mouthed Generation. You must know, Sir,
 ' this impudent Dog makes no Difference that
 ' he's a Thief and we are Shop-keepers; but
 ' has this very Day printed in the *Examiner*
 ' a List of the Names we gave him, as we
 ' called after him, part of which he sets down
 ' as lent by the last Accompt, and very gravely
 ' carries over the rest as a Continuation of the
 ' same, whereby, according to his Reckoning,
 ' he owes us as much ill Language as we him.
 ' As for my part, I will trouble my self with
 ' him no more; nor do I care whether he pays
 ' me or not; only, Sir, I appeal to you whe-
 ' ther this is not the most pleasant and mon-
 ' strous Impudence you ever met with. What
 ' pleases me most is, that the Rogue says he
 ' is *incog*. I suppose, Sir, the Quality will have
 ' done with that Word. I can assure this Gen-
 ' tleman it is very much his Interest to be *incog*.
 ' still: He shan't be excused according to the
 ' Airs the vain Rogue gives himself, that he
 ' was writing *Tatlers* and *Spectators*; for I can
 ' assure him that as soon as some People can lay
 ' hold of him, his next Lucubration will be in
 ' the *Round-house*.

I am, &c.

[N^o 17. Nov. 12.] *Simplex Munditiis.*--- Hor.

MR. IRONSIDE was Yesterday in the Evening in the back Room at *Button's* with some of his favourite Acquaintance; and the Discourse which started amongst them happened to be upon Dress. When the Sage had heard the different Opinions of the Company upon this Subject, which was delivered very freely, for there is something so familiar or comick in the old Gentleman, that the Superiority of his Years, Wisdom, and Experience, give no manner of Awe or Check to younger People; but after having made some Observations upon the same Subject, he proceeded to talk his own Way with a little of the Singularity of his Age.

I have often, said *NESTOR*, reflected, that the History of Dresses would be a Matter of much Entertainment, and not without Instruction. The Female World, as being the more ornamental Part of Mankind, are naturally addicted to Innovations and Inventions of this kind. I had an Acquaintance once with a Lady, who professed to me that she made it her Study; but instead of laying on upon her Face different Colours, and daubing herself with an artificial Complexion, which, as she well remarked, (besides other Disadvantages, obliges to a Care and Anxiety, to avoid all Encounters that may either expose or taint the Varnish) takes away the natural Tint of the Skin, so as to make it frightful even to the Owner, upon first waking

waking in the Morning, and renders her offensive to another Sense, as well as the Sight of all who approach her.

HER Manner then was, in the Beginning of the Year, to have her Face drawn in a little Oval, extremely like, and without Flattery : She had many Dresses painted on a sort of Ising-glass, which she could clap upon the Face of this Oval, and observe what Colours, or Subdivisions of Colours, best became her Complexion. I have seen her make the same Face bear a becoming Sadness, a down-cast Innocence, an heedless Gaiety, or a respectful Attention, according to the different Lights and Shades that were thrown upon it by the Application of the several Dresses round the Head and Neck. This gave my Friend the Reputation of the most careless, unaffected Creature in the World ; and yet, said they, how every thing becomes her ? Nothing at all artful, yet surpassing all the Art in the World. The Truth of it was, that she never attempted to disguise Nature, but to adorn it ; and she easily surpassed those who studied to be what they were not, by endeavouring only to appear to the utmost Advantage what she was. She would indeed triumph in this judicious Manner of Dressing upon Occasion, not without some Insolence.

I remember on the fourth Night on which *Alexander the Great* was acted at the Duke's Theatre, it was known the Court would be at the Play, and Jewels were at that Time extremely much wore ; she resolved upon a desperate Experiment to try her Skill, and entertain
the

the Eyes of the King, in Opposition to the whole Town, who dressed for his Observation. She contrived to have a Place kept in a front Row for her, and to come in after the whole Audience was seated; and the King himself in his Box. It naturally created a good deal of Bustle to get to her Place; and she arrived at it with a Kinswoman of no Consequence by her Side, the common Trick of celebrated Beauties, with a very pretty Confusion in her Face, skillfully prepared to recover herself from the Eye-shot of the whole Audience. When all around her were blazing in Jewels, that made their Faces appear blank; and drew the Eyes of the Spectators to the Gems about their Ears and Hair, my beautiful Friend stood open to the View of the whole Court dressed only in her Hair, and in a white Sarcenet-Hood negligently pinned on it. The Novelty of her Appearance, the lowly Obeisance with which she met the Eyes of the King, and the graceful Recovery of herself from the Disturbance she had given the Company in coming so late, fixed the Admiration of the Court and the whole Assembly on that Object. The King pronounced her the best dressed Woman in the Company; and pointing to a foreign Ambassador that sat near him, Behold, says he, yonder is an *English* Lady! You will easily imagine how spitefully the Fans work'd through the whole House; and I over-heard several, upon Enquiry who she was, answer, Some kept Hussy, I warrant her. This judicious young Woman was longer young than any I have ever known; and by following Nature,

ture, was never out of Fashion to her Dying-Day. She ever led her own Year of Life; and by never endeavouring to appear as young as those of fewer Years, appeared always much younger than those of her own.

THIS and the like Circumstances I have taken notice of among the Women in the vigorous Part of my Life, and have entertained my self with Pleasure, by attending the Discourses of elder People on this Subject. I had, I remember, an Aunt who was a mighty Antiquary this way, and would run thro' two or three Centuries backward, with an Account of the different Manner of Ladies dressing their Heads in one Year and in another. Among other things, I have frequently heard her say, that the renowned Queen *Elizabeth* was a mortal Enemy to the Use of blue Starch in making up Linnen. I remember I laughed at the recording so frivolous a Circumstance; but she persisted in it, that blue Starch was in her Reign forbidden by Proclamation; and was at the Pains to go from Parish to Parish to find out an Order which she had heard her Grandmother speak of as read in the Church. I thought it a Curiosity, and looking over some Papers to Day, found the Copy which she gave me some Years ago; and is my Lord-Mayor of *London's* Order, directing in Pursuance of the Queen's Directions, all the Aldermen to suppress the great Enormity of using blue Starch.

The Copy of a Precept read in the Church of St. Buttolph without Aldgate, directed to the Alderman of the Ward of Portsoken, June the 27th, Anno 1596.

‘ **W**HEREAS the Queen’s most Ex-
‘ cellent Majesty caused her Pleasure and
‘ Commandment to be published in common,
‘ by open Proclamation, within the City, that
‘ no manner of Person should from thenceforth
‘ presume to use any blue Starch in their Lin-
‘ nen openly to be worn, upon their Pains, as
‘ in the said Proclamation were expressed;
‘ which notwithstanding her Majesty being in-
‘ formed, and so hath lately signified unto me
‘ by Message from her own Mouth, that di-
‘ vers Persons within this City, not regarding
‘ her Majesty’s Commandment, have, and do
‘ still, in most contemptuous sort, use blue
‘ Starch; whereat she is highly offended, and
‘ hath commanded me, that a present Refor-
‘ mation be had by all manner of Persons what-
‘ soever within this City, Liberties, and Suburbs.
‘ In Accomplishment whereof, these shall be, in
‘ Her Majesty’s Name, straitway to charge
‘ and command, that presently, upon Sight
‘ hereof, you cause Her Majesty’s Pleasure and
‘ Commandment herein to be notified and
‘ made known to all and every the Inhabitants
‘ of your Ward; and that none of them do,
‘ in any sort, from thenceforth contemptuously
‘ presume to use any blue Starch in any of their
‘ Linnen openly to be worn about their Bodies,
‘ upon

‘ upon Pain not only of Her Majesty’s Dis-
‘ pleasure, but Imprisonment of their Bodies
‘ during Her Majesty’s Pleasure.

‘ WHEREOF see you fail not at your
‘ Peril. *Guildhall*, this 23d of *June*, 1596.

GEBRIGHT.

THIS Matter has given me more Thought than I will at present own, to find out whether the Import of this Composition was at that Time hurtful to Trade; or whether they used it, as it was then dear, to a ruinous Expence; or that Her Majesty thought it was prejudicial to the Complection of Her Subjects: I say, whatever was the Motive for so much political Care to abolish blue Starch, I think an ingenious Friend of mine, who is writing a Treatise, *De re Vestiaria apud Anglos*, should look thoroughly into this Matter, and from collateral Circumstances of that Age, resolve the Curious in the true Causes of that Prohibition from the Court of *England*. I think all Gentlemen who keep Libraries, or have Manuscripts by them, are obliged to give this Virtuoso Access to their Musæums for the Information of the Publick; otherwise we must be in the Dark as to the Ladies Linnen, in a Reign which makes so great a Figure in the *English* Story. I have heard indeed some of the old Players say, they had a Tradition that the Countess of *Nottingham*, who was a very designing Woman, and is represented in the Tragedy of the Earl of *Essex*, had a great deal of blue Starch in her Ruff when she delivered the false Message about

the Ring, which exasperated her Mistress against the Use of it in any other Person. But these Relations being meerly traditional, we must wait till Time, which discovers all things, may bring into our Hands the Manuscripts of some Courtiers of that Age, which may clear the Difficulties we are under about this important Incident.

[N^o 18. Nov. 14.]

----- *With Native Freedom brave,*
The meanest Briton scorns the highest Slave.
The Campaign.

S I R,

‘SINCE, with the Abilities of the GUARDIAN devolved upon you, you have undertaken to supply his Place to the Nation; and since you have taken upon your self the noble Appellation of *The ENGLISHMAN*; I am perswaded you will not be displeased, if, out of the tender Regard I have to the Honour of my Country, I venture to give you my Thoughts upon the Duty of an *Englishman*; and endeavour, at the same time, to awaken in you, and all my Countrymen, the honest Ambition of coming up to it in all Respects. A *true Englishman*, in a civil and political Sense, is the greatest Character in Life.

‘WHILE the Liberties of *Rome* remained intire, there could be nothing said more to the Honour of a Man than to say he was a *Roman*; and for the very same Reason, so long as we continue true to our own Laws and
‘ Con-

‘ Constitution, may every Inhabitant of this
 ‘ Island glory in the Name of *Englishman*.
 ‘ Wherein had the *Romans* the Advantage
 ‘ over us *Englishmen*? Are not our Privileges,
 ‘ our Rights, our Immunities, as great as ever
 ‘ were theirs? Are we not, to all Intents and
 ‘ Purposes, as free a People? Are we not as
 ‘ brave? Do we not equal them in all the Arts
 ‘ and Embellishments of Life? Is not even our
 ‘ Wit and Eloquence upon an Equality with
 ‘ theirs? In Navigation, in Trade, in Manu-
 ‘ factures, and the several Means of acquiring
 ‘ Wealth, and furnishing our selves with the
 ‘ Products of distant Countries, they came far
 ‘ short of us. Then as to our Religion, it is as
 ‘ far beyond theirs, as the Wisdom of God is
 ‘ superior to the Inventions of Men.

‘ **CONSIDERING** these inestimable Bles-
 ‘ sings, which we enjoy in a greater Measure
 ‘ than any other Nation now in Being, what
 ‘ should be the Duty of every *Englishman*, and
 ‘ of you in particular, but to maintain his Hap-
 ‘ piness in his Birth-right to the utmost? to
 ‘ stand by the free Constitution of his Country
 ‘ with his Discourse, with his Pen, and with
 ‘ his Sword? In a Word, with his whole Might
 ‘ and Main? An *Englishman* may speak his O-
 ‘ pinion *without Doors* as well as *within Doors*:
 ‘ He may, nay he ought, to have a jealous Eye
 ‘ upon the Officers and Servants of his Prince:
 ‘ He may, and he ought to alarm his Fellow-
 ‘ Subjects, when he sees any apparent Dan-
 ‘ gers either from Enemies Abroad, or from
 ‘ Factions at Home. The Prince receives his

‘ Informations from others, and those may be
 ‘ corrupt ; and it may be that nothing less than
 ‘ the Clamours of a Nation can reach the Ears
 ‘ of a Prince, and give him an Opportunity of
 ‘ detecting the Treachery or Ignorance of those
 ‘ that pretend to serve him. For these Reasons
 ‘ I conjure you, as an *Englishman*, to cry aloud
 ‘ and spare not whenever you shall see Occasion.

‘ IT is the Prerogative of our Prince to chuse
 ‘ his Ministers ; but it is the Privilege of the
 ‘ People by their Representatives, to judge of,
 ‘ and even to arraign the Conduct of those Mi-
 ‘ nisters. Neither is it any Excuse for them,
 ‘ when they have done amiss, to say *we intended*
 ‘ *it for the best* : The supreme Being, who is
 ‘ all-knowing, may accept of the Will for the
 ‘ Deed ; but Men must, especially in Matters
 ‘ of publick Concern, acquit or condemn by the
 ‘ Action, for they cannot enter into the In-
 ‘ tention.

‘ IN Kingdoms where an absolute and tyran-
 ‘ nical Government prevails, the Prince and his
 ‘ Ministers are in Effect the same : But, God
 ‘ be praised, it is not so with us. Our Laws
 ‘ have fenced the Person of the Prince as it were
 ‘ with a Wall of Brass : He is by them secured
 ‘ from Violence, or any Imputation of Wrong ;
 ‘ but his Ministers are by the same Laws left as
 ‘ open to Accusations of all kinds, as any other
 ‘ of their Fellow Subjects : Nay, what is more,
 ‘ an *Englishman* may, as I take it, have the ut-
 ‘ most Horrour for what may be done by Mi-
 ‘ nisters, at the same time that he has the
 ‘ greatest Veneration and Duty for his Prince.

‘ THE

‘ THE Prerogative of the Prince, and the
 ‘ Privileges of the People, are both of them
 ‘ equally sacred : The Laws of the Land are
 ‘ the Sanction to the one and to the other ; and
 ‘ that Subject, who shall dare to intrench upon
 ‘ the one or infringe the other, is equally pu-
 ‘ nishable by Law. These, Sir, are Notions,
 ‘ of which, I am perswaded, you are thorough-
 ‘ ly convinced : And my Intention in writing
 ‘ them to you is, in the first place, to put you
 ‘ in mind to inculcate them frequently to your
 ‘ Readers ; and secondly, by making them
 ‘ publick in your Paper, to put every *English-*
 ‘ *man* a little upon this Train of thinking, for
 ‘ the Security of his Religion and Property to
 ‘ himself and his Posterity.

‘ THE Distinction of *Whig* and *Tory* are
 ‘ Snares to catch the Unwary on both Sides :
 ‘ But Liberty and Property are substantial Blef-
 ‘ sings, for which a Man of Honour and Vir-
 ‘ tue will combat while he lives, and die with
 ‘ Pleasure in the Defence of them. I should
 ‘ not dwell so long upon this Subject, and urge
 ‘ it so warmly, did not I meet every Day of
 ‘ late with People, who have the Impudence,
 ‘ even in Places of publick Resort, and in mixt
 ‘ Companies, to talk upon the Notions of Arbi-
 ‘ trary Government ; and to say a great deal
 ‘ more in favour of the Pretender to the Queen’s
 ‘ Dominions than is allowable by our Laws,
 ‘ and much more than could ever enter into the
 ‘ Heart of any Man that has the least Sense of
 ‘ Duty to Her Majesty. When I see the Har-
 ‘ bour of *Dunkirk* choaked up, and the Works

‘ destroyed, and the Treaty of Commerce put
 ‘ upon a Footing advantageous to the Trade of
 ‘ this Nation, and People cease to clamour at
 ‘ those honest Men who have urged the great
 ‘ Consequence of these two Articles, my Jealousies
 ‘ will diminish in Proportion as the Dangers
 ‘ are removed, and I shall then begin to
 ‘ think we are in Safety. As to Men in Power
 ‘ and Place, I shall always honour them when
 ‘ I see them affect Greatness by making great
 ‘ their Sovereign and their Country : For I
 ‘ must confess I cannot think of a juster Measure
 ‘ for examining the Merit of Persons in
 ‘ high Employment, than comparing the Figure
 ‘ their Country makes, in the Eyes of other
 ‘ Nations, with that which it bore while others
 ‘ enjoyed the same Employments. If at any
 ‘ Time those they call great Men should have
 ‘ the same Advantages and Assistances with the
 ‘ most successful of their Predecessors, and the
 ‘ Glory of their Nation should nevertheless
 ‘ languish in their Hands, they must without
 ‘ doubt appear to want the Honesty or Ability
 ‘ of those, who with the same Means and
 ‘ Power made their Country great and flourishing.

‘ SO long as you keep to the Standard of our
 ‘ Laws, in your political Discourses, and to Virtue,
 ‘ good Manners, and Ingenuity in your
 ‘ other Papers, I shall pay you that Respect
 ‘ which is due to the laudable Character of a
 ‘ *true Englishman.*

Adieu.

[N^o

[N^o 19. Nov. 17.]

Monitio Acerbitate, Objurgatio Contumelia careat.
Cic. de Amic.

I Acquainted my Reader, that my future Papers should chiefly consist of what I learned from the Conversation of Mr. IRONSIDE. My venerable Friend has lately introduced me to the Acquaintance of the Family of the LIZARDS: I usually pass my Evenings among them. As we were last Night sitting round the Fire, the Discourse happened to fall upon *the most proper Method of giving Advice*. What the old Gentleman said on this Subject was as follows.

WE find our selves deficient in any thing else sooner than in our Understanding. The Reason is plain: It is this alone by which we judge of other things; if therefore this is faulty, it is no wonder if it makes a wrong Judgment, and obliges us to pass too favourable an Opinion on our Selves and Actions. Hence it is, that the most ignorant are most conceited and most impatient of Advice, as unable to discern either their own Folly or the Wisdom of others. A certain Degree of Intelligence is requisite to a Man, to be able to know that he knows not as much as he should. Possibly they may not be altogether in the wrong, who reckon it an Happiness to some People to be so much in love with themselves, as not to be convinced of their own Ignorance: But if it is an Happiness, it is an Happiness no ways superior

rior to that of a Brute; for I cannot conceive Man in a more unhappy Circumstance, than to have neither an Ability to give or take Instruction. But as Nature has made some Men incapable of Improvement by the good Advice which is given them, Fortune seems to have so posted others, as to make it hardly possible that they should have any given them at all. Thus it is with those who are surrounded with a Crowd of Flatterers, who under a false Pretence of Friendship, encourage them in all their Vices and Extravagancies. For this Reason great Persons used formerly to keep Jesters, from whom they might hear their own Characters, and receive Hints for the better regulating their Conduct, without Dissimulation, Flattery, or any other Disguise than that of *Wit*, which served to gild the bitter Pill, that it might be the more easily taken. Indeed few things require more Discretion, Nicety, and Good-breeding, than the telling a Man of his Faults, and giving him Advice. The first Rule, and which can never too often be inculcated on this Occasion, is so to order it, that the Person advised may see the Advice is given him for his own sake, and not to gratify the ill Humour, or shew the superior Understanding of the Adviser.

NO one hears of his Faults without some Concern and Uneasiness. While *Grosyppus* tutors and admonishes us, we can scarce forbear affronting him; and are so angry at his Reproofs, that they even give us a sort of Aversion to his Person. When *Micio* shews us
he

he is sorry for our Failings, and that he cannot help differing from us in his Notions of things, we love him, and are only vexed and enraged at our selves. *Micio* considers how hardly we bear a Superiority in Understanding, and therefore introduces his Counsel by the most obliging and artful Expressions. *I remember, Sir, says Micio, I once acted my self upon the same Principles you do, but went far greater Lengths than you have done - - -* *Grosyppus* is of a cold phlegmatick Constitution; he assures you he should have been frightened at himself, could he ever have thought after so monstrous a Manner as he finds you do; and is amazed how such Notions could enter into the Head of a Man of common Sense. *Micio* knows that we have a natural Desire to be happy, but are not easily convinced that what is against our present Inclination can ever conduce to make us so. A great deal of Conversation with People of the most opposite Humours and Inclinations, has not only taught him to know Mankind thoroughly, but to pardon their several Follies. *Grosyppus* has gathered his Wisdom chiefly out of Books: He has collected together the Sayings and Actions of the greatest Philosophers, and wisest of Men in all Ages; and his own Judgment having pronounced them just and reasonable, he has formed several Maxims, which he looks upon to be so self-evident in themselves, that he will hardly condescend to give his Reasons for them, and is resolved never to break thro' them upon any Occasion: In short, *Micio*, tho' he has a just Dislike of their Faults, cannot help pitying the Weak and

and the Vicious. *Grosppus* is so enraged at the least Appearance of Vice or Folly, that he can hardly keep up the common Rules of Decency and Good-breeding towards the Person of the Offender.

IF it requires so much Discretion and good Sense to reprove for Errors already committed, it requires little less to caution against such as we would have People avoid. When I say this, I have my Eye more particularly upon such Persons as are intrusted with the Education of Youth. It is no uncommon thing to see Parents, with more Care than Discretion, contribute to the Ruin of their Children, by continually cautioning them against Vices they might otherwise perhaps never have thought on. This Method is like burning of Books by the common Hangman, and prohibiting of certain Goods, which only makes them more coveted and esteemed. But I shall conclude this Head with a Story out of *Montaigne's* Essays.

‘MY Daughter, (says that Author) the only Child I have, is now of an Age that forward young Women are allow’d to be marry’d at. She is of a soft, tender Complexion, and has accordingly been brought up by her Mother after a private and particular Manner, so that she but now begins to be wean’d from her childish Simplicity. She was one Day reading before me in a *French* Book, where she happened to meet with a Word of a very harmless and indifferent Meaning, but that bore some small Resemblance to another Word not altogether so innocent.

‘nocent. The Woman to whose Conduct she
‘is committed stopt her short a little rudely,
‘and ordered her to skip over that ugly Word.
‘I let her alone, not to trouble their Rules, for
‘I never concern my self in that sort of Go-
‘vernment. The Feminine Policy has a sort
‘of mysterious Proceeding in it, and we ought
‘to leave it intirely to themselves: Tho’, if I
‘am not mistaken, the Conversation of Twen-
‘ty Lacquies could not in six Months time have
‘so firmly imprinted in her Fancy the full
‘Meaning of those smutty Syllables, as this
‘Old Woman did by her Reprimand and Inter-
‘diction.

To the ENGLISHMAN.

S I R,

‘**A**S you are by your Title obliged to do Jus-
‘tice to all Persons of Merit of *Great Bri-*
‘*tain*, I send this to acquaint you with the
‘finest Piece of Workmanship that has ever
‘appeared in its kind. Mr. *Richard Street*,
‘who lives over-against St. *Dunstan’s* Church
‘in *Fleet-street*, has made a Clock, which goes
‘four hundred Days at once winding up with
‘a Spring. It strikes Hours and Quarters all
‘that Space of Time if permitted, and repeats
‘them at Pleasure ; but the Striking may be
‘hindered, if the Owner pleases, by the Turn
‘of an Hand. During this long Space of Time
‘it shews the Month of the Year and Day of
‘the Month by one continued Motion, and
‘without the Trouble of shifting on Account
‘of the Inequality of the Days of each Month.
‘ It

‘ It shews also the Moon’s Age and her Phases,
 ‘ by a Globe representing her apparent Increase
 ‘ and Diminution of Light from the Sun. The
 ‘ whole is most beautifully wrought with Pil-
 ‘ lars, Festons, and Images of Silver. It is
 ‘ the Work of Years, and was brought to this
 ‘ Perfection by much Labour, Thought, and
 ‘ Expende. The Structure of this Clock, both
 ‘ as to its outward Form and inward Move-
 ‘ ments, is beautiful, simple, and noble. The
 ‘ Artificer has manifested himself a Genius in
 ‘ his Way, and deserves a Place in your Wri-
 ‘ tings for the Honour of our Nation.

I am, S I R,

Your most humble Servant.

[N^o 20. Nov. 19.]

--- Laborant

*Cum ventum ad verum est, sensus moresque re-
 pugnant.*

Hor.

To the ENGLISHMAN.

S I R,

‘ **I**T has been represented as a malicious idle
 ‘ Report, to say, That the Nation is in any
 ‘ present Danger of Popery or the Pretender;
 ‘ And yet it is certain, that the Number of
 ‘ those who have these Apprehensions still in-
 ‘ creases; which would make one suspect
 ‘ that this Danger has been growing every Day
 ‘ more and more visible. But I think now the
 ‘ Matter is past all Doubt, when the Preten-
 ‘ der’s Friends have the Boldness to justify his
 ‘ Claim in so pompous a Book as *The Heredi-
 ‘ tary*

‘ *tary Right of the Crown of England asserted,*
‘ &c. Instead of handing about Rehearsals,
‘ single Sheets, or small Libels, they openly
‘ arraign our present Constitution in a Vo-
‘ lume in Folio, printed in a large Character,
‘ and of a great Price: And this is publicly
‘ vented as a Standard to all that espouse here-
‘ ditary indefeasible Right. The Author, it
‘ seems, reckons, that the Patrons of that Opi-
‘ nion are by this Time so seasoned in it, that
‘ they are ripe for the only true Consequences,
‘ he thinks, can be drawn from it. I shall not
‘ here enter into the main Controversy; I in-
‘ tend only to shew you, by a few Passages
‘ taken out of the Book, how boldly and plain-
‘ ly he writes in Favour of the Pretender.

‘ IN the Introduction he begins with letting
‘ us know, That his Business is to confute the
‘ Arguments used in Defence of the late Revo-
‘ lution; and to shew that not so much as Sub-
‘ mission to it after it was made was lawful.
‘ This is the Key of his whole Book, which
‘ he fairly owns at the Beginning of it; and by
‘ this you cannot fail to understand the Drift
‘ of the Passages I shall set down.

‘ IN Page 14, speaking of the Act recogni-
‘ zing King James I, he says, *Other Persons were*
‘ *then living of the Royal Family, but the next is*
‘ *declared to be the sole Heir. The Crown is*
‘ *appropriated to the next Heir of the Royal Fa-*
‘ *family for ever. The three Estates vow Obedience*
‘ *and Loyalty to the King and his Heirs by lineal*
‘ *Descent; they debar themselves and their Poste-*
‘ *rity from paying it to others. They devote their*
‘ *own*

own Blood, the last Drop of it, and all the Blood of their Heirs, to maintain the lawful Succession against all Opposers: And to this eternal Duty they are bound by the Laws of God and Man. And a little after: If before this Act of Recognition there were Disputes about the Right of Succession, here they are ended. By this Passage it appears, that here was an End of the Distinctions made use of in Page 21, where he insinuates, That, first, there was anciently a Right in the Crown to put by the next Heir in the lineal Succession by Testament; and, secondly, That the Consent of the rightful Heir may convey his Right to another. These Distinctions are of use to him against Dr. Higden, but are by himself excluded after King James I.

IN Page 27, speaking in Justification of Edward the Confessor, whose Nephews by his elder Brother were abroad at the Time of his Accession, he has these Words; Cases may be supposed of Princes, who for want of Power and Opportunity of doing Right to the lawful Heir, are forced to endure the Burthen of a Crown, which they would readily and gladly ease themselves of upon a proper Occasion. And a little after; It is not the bare Act of siezing and filling a Throne, but the Will of the Possessor, that must denominate him an Usurper. He that invades another's Right with an Intention to detain it from him, and a Resolution never to restore it to the true Proprietor, is certainly guilty of the highest Injustice: But if he accepts of a Crown only that he may secure it to the right Owner,

‘ Owner, and the better disappoint the Designs of
 ‘ his Enemies, most certainly he obliges him by an
 ‘ extraordinary Act of Friendship. This needs
 ‘ no Comment: It is visible what daring and
 ‘ traiterous Insinuations here are, and who are
 ‘ the Persons he has his Eye upon: I confess
 ‘ they have more Charity for him than I have,
 ‘ who think he means no Body but those in
 ‘ Edward’s Days.

‘ I N Page 136, speaking of a *King de*
 ‘ *Facto*, (which he explains to be a King not
 ‘ having hereditary Right) he says, *A King de*
 ‘ *Facto* is not legally qualified to give a Commission
 ‘ to Judges, nor are Proceedings in his Courts of
 ‘ Judicature of any Authority. He cannot create
 ‘ a Nobleman, or make a Bishop - - All his Pre-
 ‘ sentations to Benefices are voidable - - All Lands
 ‘ bestowed by him are resumable at the Pleasure of
 ‘ the rightful Successor. And does he think his
 ‘ Game so sure, that he dare threaten at this
 ‘ Rate? Is the Pretender’s Coming so concert-
 ‘ ed, that no Alarms, tho’ ever so terrible, can
 ‘ prevent it? He goes yet farther.

‘ I N Page 139, speaking of Henry’s VI’s
 ‘ Debt with relation to Calais, he observes;
 ‘ Here is a national Debt contracted upon Par-
 ‘ liament Security, (very probably for carrying on
 ‘ a War against France, as well as for the Pay-
 ‘ ment of the Garrison of Calais) in Danger of
 ‘ being entirely defeated, had not Edward IV at last
 ‘ by his royal Assent entitled it to a legal Payment.
 ‘ And is the Loss of all the Funds, and the
 ‘ Ruine of the Publick Credit of the present
 ‘ Government, a Threatning that will not
 K ‘ awaken

‘ awaken the Spirits of our Countrymen? Or
 ‘ can they be made believe, that the Pretender
 ‘ will confirm the Loans created on Purpose to
 ‘ keep him out?

‘ I N Page 170, he says, *If it should fall out,*
 ‘ *(as who can tell what may happen in a Country gi-*
 ‘ *ven to change) that a King de Jure should by*
 ‘ *Force or Violence dispossess a King de Facto,*
 ‘ *it may possibly at last be determined agreeably with*
 ‘ *the Opinion I have now delivered: And that he*
 ‘ *has told before was, That a King de Facto*
 ‘ *was an Usurper, and his Adherents Rebels*
 ‘ *and Traitors.*

‘ AND in Page 176 he threatens again with
 ‘ his usual Insolence: *Whenever the Heir shall*
 ‘ *recover his Right, there is no Law to shelter from*
 ‘ *his Resentments such as opposed his Claim, and*
 ‘ *lent their Assistance to his Enemy. Whoever*
 ‘ *took up Arms for him, or assisted him with Men*
 ‘ *and Money; the Soldiers that fought for him, the*
 ‘ *Divines that made it Gospel, the Lawyers that*
 ‘ *made it Law, are all involved in the Guilt of*
 ‘ *departing from their Allegiance - - - And this he*
 ‘ *pretends Dr. Higden allows.*

‘ THESE Passages are full of Insolence;
 ‘ he takes upon him to ridicule the Fickleness
 ‘ of his Countrymen, and their Weakness to
 ‘ resist an invading Force. If this does not
 ‘ rouse our Fury, to what a low State are we
 ‘ fallen? We were the Terror of Europe, and
 ‘ are we now the Scorn of a Writer against our
 ‘ Laws? Is our Courage fled beyond Sea with
 ‘ the Duke of Marlborough? Are our *Blen-*
 ‘ *heims* and *Ramillies* forgot? Or are our pan-
 ‘ nicks

nick Fears of the *French* and *Irish* returned upon us? Shameful Effeminacy! But our Enemies may find, that our present Supineness is but the Couching of the *English* Lion, after the Toils of Victory, that he may take Breath, and rouze more terrible when again provoked. But I must suspend my Indignation to give you the Author's finishing Stroke, in which he brings in Religion to support and crown his Plea. In Page 185 he says, *No Act of Limitation could ever yet effectually exclude the next Heir by Proximity of Blood; but, sooner or later, Providence has hitherto so ordered it, that those who are first in the Line of Descent have at length gained the Crown, notwithstanding all Parliamentary Proceedings to the contrary.* And in Page 209, after having shewn, that *Henry VIII's* Will was a good Will, and that the Parliament had empowered him to declare his Successor in it, he observes, *That King James I ascended the Throne in Opposition to several Acts of Parliament.* And a little after he adds, *So that, though in Fact it is true, that several Limitations of the Succession have been made in Parliament, and Persons who were intitled to the Crown by Primogeniture and Blood, have thereby been excluded; yet it is also evident, that no Precedents have hitherto been met with of Parliamentary Entails, that have long prevailed against those that claimed by Common Law.* Now this is the only Observation in the whole Book, which, if it were true, would be of any Force to convince Men of Revolution-Principles, who think

Government was first instituted for the Good
 of the People, and is always to be modelled as
 their Safety requires. Nothing can make them
 change their Mind, but having it proved that
 the Laws of God are against them: But this
 our Author fails in so grossly, that it is the
 weakest Part of a very weak Book. And
 this appears at first Sight, even in his own
 chief Instance of *Edward IV's* Family, com-
 pared with that of *Henry IV.* Did not the
 Three *Henries* enjoy the Crown for above 60
 Years without Interruption? And did not
Henry VI live to dispossess this *de Jure* King
Edward? And now if we take a View of
 King *Edward IV.*, after a short Reign of 12
 Years after his second Establishment on the
 Throne, were not his Sons butchered in the
 most tragical manner of any recorded in our
 History? And though his Daughter survived,
 did not her Husband, *Henry VII.*, reign in
 Contempt of her Right, and wholly claim-
 ing from the Three *Henries*? But I should
 think it impious to pretend, as he does, to in-
 terpret the Ways of Providence, and the
 Causes of them. When our Author has made
 what Use he can of the *English* History, he
 pretends the Scriptures are plainly on his
 Side. But here one would think, that while
 he is writing for a Popish Successor, he has
 forgot that the Bible is still in the Hands of
 the Laity among us. Do not we all know
 that the two Persons most distinguished by
 God's Favour were neither of them next
 Heirs in Blood? Was not *Jacob*, whose
 Name

‘ Name God changed to *Israel*, and from
 ‘ whom he called his chosen People, was
 ‘ not he a younger Brother: And will he say,
 ‘ that the God of Justice blessed him, because
 ‘ *he put a Trick upon his Father, and defrauded*
 ‘ *his Brother?* (See Pag. 239.) Do not the
 ‘ Scriptures tell us, it was because *he loved Ja-*
 ‘ *cob, and hated Esau?* And would the God of
 ‘ Justice have taken away the Hereditary Right
 ‘ to the Promise made to *Abraham*, if there had
 ‘ been any such Right in Nature? Was not *Solo-*
 ‘ *mon* declared by *David* his Successor in Ex-
 ‘ clusion of the next Heir by Blood? And did
 ‘ not God honour this Man more than any
 ‘ King that ever was in the World? And thus
 ‘ you may judge with what false Colours he
 ‘ would interpret the Scriptures in his Favour.
 ‘ And now, Sir, I believe you are satisfied of
 ‘ the Boldness of this Undertaking in Behalf of
 ‘ the Pretender to the Dominions of our Sove-
 ‘ reign.

‘ IT plainly appears from these Quotations,
 ‘ that the Author believes this whole Nation a
 ‘ People devoted one Day to the Indignation of
 ‘ an injured Sovereign; and that all Officers
 ‘ amongst us, both Ecclesiastical, Civil, and
 ‘ Military, in the Execution of their several
 ‘ Duties, are acting what, in case of a Re-
 ‘ volution, would attain their Blood, and
 ‘ could be no way defended by the Autho-
 ‘ rity now in Being. The National Debts
 ‘ must owe their Validity to the Will of the
 ‘ Pretender, if he succeeds; and this audaci-
 ‘ ous Author thinks fit to glory in his present

' Expectations so far, as to make no scruple of
 ' acknowledging, that Life, Limb, and For-
 ' tune of all Persons who have acted against his
 ' Interest, are forfeited, and must be Objects of
 ' his Mercy, or Sacrifices to his Vengeance. I
 ' am told, the unhappy Man who has writ this
 ' Treatise is a Non-juring Divine; lamentable
 ' is his Case, since he is to suffer in his Sense for
 ' the Testimony of a good Conscience: He is
 ' an Object of Pity; but certainly those who
 ' take Oaths to the Government, as Securities
 ' of their Fealty and Allegiance, and yet at the
 ' same time sap and undermine it, by favouring
 ' Doctrines inconsistent with its Establishment,
 ' are in the sight of Heaven in a much more
 ' woful Condition: Such unhappy Zealots as
 ' this Author, are spirited into such Declarations
 ' as these by the Iniquity of these False Brethren,
 ' who abjure those they wish for, and swear to
 ' those they deny.

I am, S I R,

Your most humble Servant,

Hannovero-Britannus.

[N^o 21. Nov. 21.]

Trahit sua quemque voluptas.

Virg.

TO make a Man of an active Temper hap-
 py, there will be required, besides Health
 and the bare Conveniencies of Life, Recreati-
 ons for the Body, and Amusements for the
 Mind. It is the Part therefore of every wise
 and virtuous Man, to accustom himself to Di-
 versions

versions that are both cheap and innocent; to preserve at once his Fortunes and his Integrity. He who breaks in upon either of them, will find his Happiness far from being compleat. The Gentleman who sends me the following Letter seems to be able to gratify himself in both respects at a very reasonable Rate.

S. I R,

‘ Look upon your Paper as the publick Ec-
 ‘ cho of the *British Nation*; with this Advan-
 ‘ tage, that it repeats only such things as are pro-
 ‘ per for a refined Ear, while it suffers the harsh
 ‘ Sounds and vulgar Expressions to fall to the
 ‘ Ground and die in Silence. Wit and good
 ‘ Sense takes the Rebound immediately, and
 ‘ comes back with Improvement to the Owner;
 ‘ the dull and heavy Performances sink into Ob-
 ‘ livion, and never rise in Judgment against their
 ‘ Authors. It is upon the Strength of this No-
 ‘ tion that I venture to experiment my Parts
 ‘ upon you, since I run no Risque of being ex-
 ‘ posed. Your Correspondents are a kind of
 ‘ Masqueraders in Wit and Ingenuity; and
 ‘ your Approbation is the Ticket by which
 ‘ they gain Admittance into your Paper. The
 ‘ Numbers you exclude and do not suffer to
 ‘ enter, either for the Meanness of their Ha-
 ‘ bit, or the Rudeness of their Behaviour, have
 ‘ the Indulgence shewed them of being allow-
 ‘ ed to keep on their Masks, and to retire *in-*
 ‘ *cognito*.

‘ THE Subject I design to entertain you
 ‘ with is my *Chaise*, the principal Amusement

of my Life. The Novelty at least, if not the
 choice of my Topick, will, I hope, recom-
 mend it to your Liking. I am well aware
 how obnoxious this dapper Machine may be
 to the Insults of the Great, as well as to the
 Cavils of the inferior Order of Men: But
 since Excellence naturally attracts Envy, it is
 no Wonder that this convenient Moveable is
 persecuted, like the flying Squadron, by both
 Parties, whilst it steers its Course in the gol-
 den Mediocrity. When I am mounted in this
 commodious Vehicle, I am free from the
 Plague and Incumbrance of Equipage, as
 well as from the Dust of a Coach and Six;
 and being neither exposed to the Weather
 with the Cavalry, nor to Fatigue with the In-
 fantry, I enjoy the Quiet, without the Con-
 finement of the Philosopher in his Tub. I
 visit distant Woods and Plains, and roul
 through all the Variety of rural Scenes, wrapt
 up in Contemplation, and lost in Extasy of
 Thought. In the Evening I return home,
 ruminating upon the innocent Pleasures of the
 Day, and reflecting with infinite Satisfaction
 upon the Power I have of gratifying my self
 after this luxurious Manner as often as I please
 independently of others. Were I to dwell
 longer upon the Delights I frequently enjoy a-
 lone, you might think me a Stranger to the
 Endearments of Friendship, as well as to the
 Love of Society; therefore I shall in the next
 Place speak of my Friends and Fellow-Travel-
 lers. I remember a *French* Author says, he
 envies the Rich in nothing so much as in the
 Advan-

Advantage they have of chusing their Companions. By Vertue of my *Chaise* I am in this Respect as great as a Prince ; and the Choice I make of a Comrade seeming to carry with it the Distinction of a Favourite, there soon arises a great Intimacy and Freedom and a mutual Benevolence betwixt us. One, whom I often take with me, is an honest old Tar ; he has sailed thro' the greatest Part of the Voyage of Life with prosperous Gales, and is now laid up in Retirement, well freighted with Wealth and Experience. Though it be some Years since he has left the Sea, yet he behaves himself ashore as if he were still on board. He considers the World only as a greater Vessel, and the People that bustle in it as so many Passengers embarked with him upon the same Bottom ; for which Reason he cannot bear to see any Man want whilst he abounds ; and concluding that he is not far from his last Port, he is very liberal of his Stores. There are two things peculiar to the Island of *Great Britain* which he cannot reconcile himself to, the Weather and the Parties. With Reference to the first, he constantly threatens, when there comes a Run of gloomy Days, to turn out once more, and end his Days in a more settled Climate ; and says, an old Man is a Fool, that does not draw nearer to the Sun. As to our Parties, all he has to say is, That he remembers he had like to have been ruined by Divisions in his Ship, had he not luckily discovered the Sailors making a Conspiracy, wherein it was agreed, that he

and

‘ and his Officers were to be set a-drift, and
 ‘ the rest of the Crew were to divide the Car-
 ‘ go. I am highly delighted with this plain Man’s
 ‘ Conversation; but was Yesterday forced to
 ‘ excuse my self to him, being engaged to ano-
 ‘ ther, who favours me sometimes with his
 ‘ Company in my little Excursions. This is a
 ‘ Person of a quite different Turn of Mind: He
 ‘ has been ruffled by Misfortunes, and abused
 ‘ by Rogueries of all sorts; for which Reason
 ‘ he is very censorious and keen in his Reflecti-
 ‘ ons; the Candour of his Temper is quite
 ‘ worn off, and his Remarks set Things in the
 ‘ worst Light. He has an exquisite Talent at
 ‘ discovering Failings and Imperfections; like
 ‘ Naturalists, that make use of Magnifying-
 ‘ Glasses to discover the Roughness of the
 ‘ smoothest Surfaces, he shall find you out Ble-
 ‘ mishes in the compleatest Characters. I call
 ‘ this Gentleman my Spectacles; I never am
 ‘ with him; but he makes me discern a Thou-
 ‘ sand little Weaknesses and Deformities in o-
 ‘ thers, which without him had escaped my Ob-
 ‘ servation. The Comments he makes upon Pas-
 ‘ sengers are very surprizing; he will give me
 ‘ the Detail of a Man’s Life and Conversation
 ‘ by seeing him only pass by. That Man (says
 ‘ he) with the dry Features and set Counte-
 ‘ nance on the fat Horse, is a Stock jobber; he
 ‘ thrives as his Horse does, by lying still; and
 ‘ the Nag is not more encumber’d with Fat
 ‘ than the Owner with Wealth, which makes
 ‘ both of them good for nothing. This Fel-
 ‘ low upon the long-legged Mare, with a plump
 ‘ Phiz,

‘ Phiz, and silver Trimming upon his Coat, is
 ‘ a Country Squire, a meer Grub-street Paper,
 ‘ in which you never find any thing beyond the
 ‘ Title. Mind the Looks of that gay thing that
 ‘ flies along the Road in a Chaise and Six; with
 ‘ what Contempt he eyes us with our single
 ‘ Horse; let him go on; he is but lately come
 ‘ to his Estate; we shall have our Revenge in a
 ‘ Year or two, and see him a Foot. Thus it
 ‘ fares with all who pass in Review before my
 ‘ Friend. Were I to enumerate more Particu-
 ‘ lars, I should encroach too far upon your
 ‘ Time, and upon your Paper.

I am, S I R,

*Your most observant Disciple,
 and your daily Reader,
 Edward Esqy.*

To the ENGLISHMAN.

S I R,

‘ **I** Have with a great deal of Pleasure obser-
 ‘ ved, that in the Course of your Writings,
 ‘ (if I guess right who you are) the Clergy of the
 ‘ Church of *England* are your peculiar Favou-
 ‘ rites. They are indeed a Body of Men set
 ‘ apart to officiate in things sacred, which eve-
 ‘ ry wise Man will shew Respect and Regard
 ‘ to, as they are invested with the Character of
 ‘ Ambassadors from Heaven. The End of their
 ‘ Institution is to declare and publish to the
 ‘ World the Will and Commands of their Ma-
 ‘ ster, to instruct the Ignorant in the way of
 ‘ Righteousness, and to propose the Rewards
 ‘ and Punishments in another Life, in order to
 ‘ move

‘ move Men to the Pursuit of Virtue, and to
 ‘ deter them from the Practice of Vice.

‘ BUT alas! how is it possible for them to be
 ‘ successful in the Performance of this their Du-
 ‘ ty, so long as there are such Men in the World,
 ‘ who for no manner of Reason that I can tell,
 ‘ have taken a Prejudice to the whole Order;
 ‘ and who think the hearing of a Man in a
 ‘ black Gown dictating from the Pulpit, to be
 ‘ but a dull and insipid kind of Entertainment.
 ‘ The Clergy are Men of the same Passions
 ‘ with the rest of Mankind; and it is unreason-
 ‘ able to expect Perfection from those who are
 ‘ as much liable to humane Infirmities as the
 ‘ rest of the Species. If Men were but fully
 ‘ perswaded of this, they would forbear cen-
 ‘ suring the whole Body for the Defects and Ble-
 ‘ mishes of a few of its Members. Because one
 ‘ Man has proved an Incendiary, does it fol-
 ‘ low that all the rest of his Profession are in-
 ‘ clined to attempt the same Wickedness? Be-
 ‘ cause others shall servilely fawn upon and flat-
 ‘ ter Men in high Stations in Hopes of Prefer-
 ‘ ment, is it to be supposed that there are none
 ‘ who abominate and detest such vile Practices?
 ‘ Yes undoubtedly there are those whose sole
 ‘ Business and Employment it is to quiet and
 ‘ calm Mens Minds, not by any pernicious Do-
 ‘ ctrine to enrage or provoke them. Nay such
 ‘ there are who are so intent and industrious in
 ‘ their Calling, as to neglect those Means which
 ‘ ambitious and aspiring Men make use of to
 ‘ gain eminent Posts in the Church.

‘ P E R-

‘ PERHAPS when I tell you (Sir) that
 ‘ I my self am one in holy Orders, you will not
 ‘ (I fear) so readily approve of what I say, as
 ‘ if it came from a Lay-Person. I assure you
 ‘ all I contend for is, that Clergymen have, and
 ‘ ought to have, a Right to common Civilities
 ‘ with the rest of the World, and not for the
 ‘ Sake of their Profession be slighted and def-
 ‘ pised. We disown and utterly disclaim all
 ‘ Manner of Power and Jurisdiction over Mens
 ‘ Consciences; and the scandalous Methods the
 ‘ Priests of the Church of *Rome* take to ad-
 ‘ vance their Credit, we esteem and look on as
 ‘ unlawful.

‘ EVER since I have been a Minister of
 ‘ the Gospel, I never once forgot that I was at
 ‘ the same Time by Birth an *Englishman*. The
 ‘ Love of my Country is much the same, or ra-
 ‘ ther greater, than it was when I first altered
 ‘ my Condition of Life. It was ever my Opi-
 ‘ nion, that should our happy Constitution in the
 ‘ State be in the least altered, the Church would
 ‘ soon totter, and by Degrees fall to the Ground.
 ‘ There is such a close Union between them
 ‘ both, that I cannot apprehend how the one
 ‘ can by any Means be independent of the o-
 ‘ ther. How much soever some Men may wish
 ‘ for and expect such a State of Independency,
 ‘ as promising to themselves greater Honours
 ‘ by it, let them beware and take Heed, lest
 ‘ such an Attempt ruine and destroy the best
 ‘ Church that ever was established by humane
 ‘ Laws.

I am, S I R,

Your most humble Servant.

[N^o.

[N^o 22. Nov. 24.]*Nihil agis Dolor : quamvis sis molestus, nunquam te esse confitebor malum. Cic. Tus. Quæst.*

AS Health is reckoned one of the greatest Blessings, and Pain or Sickneſs the greateſt Evil that attends Mankind, a Diſcourſe that may tend to mitigate the laſt, will of Conſequence heighten the firſt ; which State we muſt enjoy with ſo much the more ſincere Pleaſure, as we are the leſs liable to Interruption from the other. If Pain were allowed to be really one of the greateſt Evils, how miſerable muſt the Condition of Man be, not only in the Inſtance of ſuffering, but in the Contemplation of being hourly liable to it ? If we proceed in our Enquiry, we ſhall find that Pain, even thro' Cuſtom and Uſe, has been made not only not formidable but familiar. We read that the *Spartan* Children were educated under the painful Extremities of Heat and Cold, Hunger and Thirſt, at that Time when their Bodies and Minds were leaſt fortified to digeſt the Philoſophy of ſuch hardy Virtue. If we look among the military Men, even thoſe of the loweſt Order, how many Inſtances of incredible Patience may we find in thoſe, who go thro' the moſt painful Livelihood, more thro' Cuſtom and Exerciſe, than the Reflection of any Honour or Profit ? This Force of Cuſtom is ſtill farther to be ſeen in that Race of modern Heroes the Prize-fighters, Fellows of the moſt infamous Lives and Converſations ; nay even ſome of them ſo timorous in the com-

mon

mon Incidents of Life, as to allow Pain the greatest Evil; and yet upon certain Periods to assume the Bravery of the Souldier, and the Constancy of the Philosopher. You may see these receive a Wound with the same steady uncontroled Countenance as they give one, and appear less concerned than the Spectators at the Success of the Engagement. They are placed in such a View, where the least Action or Look that expresses an unmanly Concern must be taken Notice of, and therefore are in a constant Readiness rather to receive the Stroke of their Enemy than unhandsomely avoid it, knowing that their Reputation and Profit does not so much arise from their Skill in avoiding their Enemy, as their Patience in enduring; for this must be the Effect of Courage, but the other may be of Chance. Howsoever cruel and inhumane these Entertainments may be thought, the Doctrine of enduring Pain, and even Death it self, are represented more forcibly than in the finest Paintings of Poets and Philosophers. If Custom and base Hire can beget such Hardiness, as we have seen it do even in Children and Men of no Capacity or Education, as to enable them to work thro' frequent Pain and Anguish; what transcendent Proofs of Fortitude may not be expected from the Man supported by Reason and Philosophy, under the accidental Pressures of Pain or Sickness? Shall the Man that has read that *Calanus*, a poor unlettered *Indian*, was voluntarily burnt, dare to cry out under the Pain of the Cholick, and forget the uninstructed Constancy of that Barbarian under so much a greater?

greater? With what Shame, Confusion, and Repentance shall the Man utter the least Groan from the Punction of the Gout, who is furnished with so many Precepts and Examples of a contrary Behaviour? A Groan is hardly ever allowable to a wise Man, and noisy Sorrow even not to a Woman; and therefore this loud Lamentation being below the Dignity of humane Nature, by the Law of the twelve Tables was prohibired even at Funerals. 'Tis true indeed, there is almost in every Man naturally something wretched, weak, soft, and irresolute; but then again there is our Reason to dissipate our idle Fears and embolden our Resolutions, by informing us that Fortitude is not only great in it self, but lessens the Pain or Grief that it is employed in resisting, and consequently is not only our Glory but our Interest. And as in Battle, the Fearful and Cowardly meet the Danger by Resignation, which the Valiant by Opposition avoid; so he that is abject and resign'd in Pain, admits and sharpens the Insults of an Enemy, which by an intense Patience would be broke and overcome. If all Ages and Countries, as well Barbarous as Polite, have agreed, that Fortitude is the peculiar Excellence of Man, shall one of Sense under Pain so far forget himself, as to say that his Nature is unable to bear that from which it derives its peculiar Dignity? The Man who suffers his Imagination to vanquish his Reason when affected with Pain, will be equally expos'd to any Conquest that Lust, Anger, or any other Passion shall attempt upon him. The true Exercise of Reason ought to be in a
constant

constant War against the Senses, and the Success of this Contention denominates us Wise or Unwise. I have heard one say, That he has naturally such a Pusillanimity, such a ridiculous Cowardize, that he cannot see a Friend, even in a Case of Necessity, lose a few Ounces of Blood; and yet this same Person is ready to empty his own Veins in any Cause that Reason and Honour shall direct him to. *Possidonius* the Philosopher, under a very acute Distemper, proceeded with great Perspicuity in a Disputation with *Pompey*; nor could the most exquisite Suffering extort any other than this glorious Complaint from him: *O Pain! thou dost nothing; for though thou art a Trouble, I will never allow thee to be an Evil.* Sir *William Temple* mentions a Man, that dying under the Extremity of the Gout, talked with his Friends till he was just spent, and then only sent them away that he might not die in their Sight: But when he found himself recover a little again, sending for them up, told them, He believed he had Life still for one Half-Hour's Conversation.

TO enter into the true Merit of Patience, we must enquire, whether it may not proceed from something else besides Philosophy; for we often see some through an ardent Desire of Fame, others for the Preservation of their Goods or Liberties, endure the utmost Pain, that would sink in the Trial of a sick Bed; whilst the Patience that Philosophy teaches is ever equal, as directed by unerring Reason.

PHILOSOPHY is the Medicine of the Mind; it eradicates all vain Solicitudes, it re-
L
lieves

lieves us from fond Desires, and banishes false Fears : But its Force its not alike prevalent with all ; there is a certain Bravery of Nature requisite to make a Man capable of Fortitude, as there is a Degree of natural Parts to capacitate a Man for Learning ; for as Fortune favours the Bold, Reason is much more their Assistant, which, with wholesome Precepts, confirms their natural Strength. He to whom Nature has given a great and an exalted Spirit, will easily be improved by Reason and Contemplation to meet Pain, Sorrow, and Death with Intrepidity ; and Philosophy is then only valuable, when it serves for the Law of Life, and not the Ostentation of Science.

A F T E R this rate does the Heathen warm his Imagination against Pain and Anguish ; but the Christian Philosopher is armed with much better Support. When a Man lies in Torment, and feels his Sorrow unavoidable, how great is the Comfort to place a Confidence in the Author of Nature, and know that Omnipotence is about his Bed, and will certainly be his Relief or Support ? The Psalmist is every where full of grateful Devotions, and the ubiquitary Assistance of the Deity is celebrated by him in the most beautiful Images. This only is the true Mitigation of Pain, and all other Methods are like those Opiates which deaden the Sense, but do not relieve the Distemper.

[N^o 23. Nov. 26.]- - - *Delirant Reges, pleſtuntur Achivi.* Hor.

THE Fate of Kingdoms is become the ordinary Buſineſs of the Preſs. Many there are who ſeem to be projecting Titles for the eaſy and ſafe Conveyance of this their native Country into the Hands of Foreign Potentates. Much has the Will of *Henry VIII* been dwelt upon, and it ſeems miraculous that ſo publick an Act as that of King *John*, wherein he gives the Kingdom of *England* and *Ireland*, with the Conſent of his Barons, to his Holineſs of *Rome* for ever, has not been yet quoted. In the firſt Tome of *Rymer's* laborious and valuable Work of *Fœdera*, &c. p. 176. we have that good Prince, in a Fit of Heroick Piety, giving himſelf, his Poſterity, his Subjects, and all their Lands, into the Vaſſalage of the *Roman* See. There is a Clauſe indeed wherein he exempts the Crown-Lands and the Hereditary Right of his own Eſtate from this Donation; but the Sins of that Penitent were ſo great, and lay ſo heavy upon him, that there is not a Foot of Earth belonging to his Subjects but what he abſolutely paſſes to the Church.

I know not but this Reſignation may be the Title intended by thoſe Authors, who have lately inſinuated, that there are good Conveyances of Church-Lands, more ancient than the Days of *Henry VIII*. However that Matter ſtands, I have thought fit to tranſlate this Paſſage as an *Engliſhman*, and leave all my

Countrymen to consider, whether it is not as natural to suppose, that the Pretender must have mortgaged us to those who have promised to set him over us, as it was that King *John* should give us up to a Power, to which he was no way obliged, but from the same Superstition in which the Pretender is educated.

WHAT makes this Act of King *John's* the more monstrous is, that he was in other Points a brave and gallant Prince: It is recorded of him, that he gave great Rewards and Dignities to a Gentleman, who, with great Bravery had discomfited him in Battle; and yet this noble and free Spirit could be so bigotted, as to give away his Crown and Dignity to purchase the Favour of his pretended Vicar whose Kingdom was not of this World. It is impossible sufficiently to thank and adore the Divine Providence, that has relieved us from such gross and infamous Superstition to the true Light of the Gospel, whereby we are enabled to distinguish those Luminaries of the Church, our Spiritual Pastors, who assume no Authority over our Minds or Persons, but from their superior Charity, Learning, and Piety; from such who attempt to impose a Yoke of implicit Resignation to whatever they shall dictate as the Precepts of Heaven. Those who should have the Impudence to attempt the Introduction of Slavery among us by the Authority of a Redeemer, would stand exposed to the Observation of every Man that can read. Every *British* Subject can examine his own Heart by the Holy Scriptures, without exposing his Frailties

ties to the Artifices of a false Teacher, that would make him expiate his Conscience with his Purse.

Resignatio Johannis Regis facta Innocentio Papæ.

JOHANNES, Dei gratia, Rex Anglia, Dominus Hibernia, Dux Normannia & Aquitania, & Comes Andegavensis, omnibus Christi fidelibus hanc Chartam inspecturis, salutem in Domino.

UNIVERSITATI vestra per presentem Cartam aurea bulla nostra munitam, volumus esse notum, quod cum Deum, & matrem nostram sanctam Ecclesiam offenderimus in multis, & proinde divina misericordia plurimum indigere noscamur, nec quicquam quod digne offerre possimus pro satisfactione Deo & Ecclesie facienda debita nisi nos ipsos habeamus, & Regna nostra.

VOLENTES nos ipsos humiliare pro illo, qui se pro nobis humiliavit usque ad mortem, gratia Spiritus Sancti inspirante, non vi inducti, nec timore coacti, sed nostra bona spontaneaue voluntate, ac communi consilio Baronum nostrorum offerimus, & libere concedimus Deo, & sanctis Apostolis ejus Petro & Paulo, & Sanctæ Romanæ Ecclesie Matri nostræ, ac Domino nostro Papæ Innocentio tertio, ejusque catholicis successoribus totum Regnum Anglia, & totum Regnum Hibernia, cum omni jure ac pertinentiis suis, pro remissione omnium peccatorum nostrorum & totius generis nostri, tam pro vivis, quam pro defunctis.

ET, amodo illa a Deo, & ab Ecclesia Romana, tanquam feodarius, recipientes & tenentes, in præ-

sentia venerabilis fratris nostri Domini Nicholai Tusculani Episcopi, Apostolica Sedis Legati, & Pandulphi Domini Papa Subdiaconi & Familiaris, fidelitatem exinde Domino nostro Papa Innocentio ejusque catholicis successoribus, ac Ecclesia Romana, secundum subscriptam formam, fecimus & juravimus.

ET homagium etiam ligium, pro predictis Regnis Deo & Sanctis Apostolis Petro & Paulo, & Ecclesia Romana, & eidem Domino nostro Papa Innocentio, per manus predicti Legati, loco & vice ipsius Domini Papa recipientis, publice fecimus; Successores & Heredes nostros de uxore nostra in perpetuum obligantes; at simili modo Summo Pontifici, qui pro tempore fuerit, & Ecclesia Romana, sine contradictione debeant fidelitatem prestare, & homagium recognoscere.

AD indicium autem hujus nostre perpetua obligationis & concessionis, volumus & stabilimus ut, de propriis & specialibus redditibus predictorum regnorum nostrorum, pro omni servitio & consuetudine, quod pro ipsis facere debemus (salvis per omnia denariis Petri) Ecclesia Romana mille Marcas Sterlingorum percipiat annuatim; scilicet, in festo Sancti Michaelis quingentas Marcas, & in Pascha quingentas Marcas: Septingentas Marcas, scilicet, pro Regno Anglia, & trecentas pro Regno Hibernia; salvis nobis & Heredibus nostris justitiis, Libertatibus, & Regalibus nostris.

QUAE omnia, sicut supradicta sunt, rata esse volentes perpetuo atque firma, obligamus nos & Successores nostros contra non venire.

ET si nos, vel aliquis Successorum nostrorum hoc attemptare presumpserit, quicumque fuerit ille, nisi rite commonitus resipuerit, cadat a jure Regni,

Et hac Carta obligationis & concessionis nostra semper firma permaneat.

The Resignation of King John made to Pope Innocent.

JOHⁿ, by the Grace of God, King of *England*, Lord of *Ireland*, Duke of *Normandy* and *Aquitaine*, Earl of *Anjou*. To all the Faithful in Christ, to whom these Presents shall come, Health in the Lord.

BE it known to all and singular of you, as it is signified by this Instrument, adorned with my Golden Seal, That from a Compunction of Mind, that we have highly offended God and our sacred Mother the Church in manifold Things, and are sensible that we stand in so great need of the Divine Mercy, that we have nothing worthy enough to offer in Satisfaction to God and the Church, but our very selves and our Kingdoms.

WE therefore being willing to humble our selves before him, who humbled himself to the Death for us; and being inspired by the Grace of the Holy Spirit, not compelled by Force, or moved by Fear, but from our good and free Will, and the common Council of our Barons; we do deliver and freely resign to God, the holy Apostles *Peter* and *Paul*, the holy *Roman* Church our Mother, and our Lord the Pope *Innocent III*, and his Catholick Successors, our whole Kingdom of *England*, and our whole Kingdom of *Ireland*, with all our Rights and Appurtenances, for the Remission of all our Sins,

and the Sins of all our Family, as well of those that are living as those who are dead.

AND from henceforward receiving and holding our said Kingdoms from God and the *Roman Church*, in the Presence of our venerable Brother the Lord Bishop of *Tusculum*, Legate of the Apostolick See, and of *Pandolphus*, our Lord the Pope's Sub-Dean and Domestick ; We have taken the Oath of Fidelity to our Lord the Pope *Innocent*, and his Catholick Successors, in the Form hereafter mentioned.

WE have done publick Homage for our said Kingdoms to God, the holy Apostles *Peter* and *Paul*, and the *Roman Church*, by the Hands of the above-mentioned Legate, acting as our Lord the Pope ; for ever obliging our Successors and Heirs born of our Wife, to pay to the High-Priest at the Time being, and the *Roman Church*, the same Fidelity and Submission.

AS an Instance of this our perpetual Obligation and Concession, we Will and Ordain, That out of the Rents and Specialties of our foresaid Kingdoms, for all Services and Customs which we are obliged to perform, besides the Pence due to *St. Peter*, the *Roman Church* shall hereafter receive the Yearly Revenue of 1000 Marks Sterling, 500 on the Feast of *St. Michael*, and 500 on the Festival of *Easter* ; that is to say, 700 Marks for the Kingdom of *England*, and 300 for the Kingdom of *Ireland*, exempting for our selves and our Heirs our own Rights, Liberties, and Royalties.

ALL

ALL which, to perpetuate and confirm, we oblige our selves, and our Successors never to contradict these Presents.

AND if we, or any of our Successors should attempt the same, whoever he shall be he shall lose his Kingdom, and this Instrument of Obligation and Concession remain in perpetual Force,

Forma Juramenti per Johannem Regem de
supradictis præstiti.

EGO Johannes, Dei gratia, Rex Anglia, Dominus Hibernie, ab hac hora, in antea, fidelis ero Deo & beato Petro & Ecclesie Romanæ, ac Domino meo Papæ Domino Innocentio III, ejusque successoribus catholice intransibus.

N^EC ero, in facto, in dicto, consensu vel consilio ut vitam perdant, vel membrum, vel mala captione capiantur.

E^OR^UM dampnum si scivero, impediam & removere faciam si potero, alioquin eis, quam citius potero, intimabo, vel tali personæ dicam quam eis credam pro certo dicturam: consilium, quod mihi crediderint per se, vel per Nuncios, seu literas suas, secretum tenebo, & ad eorum dampnum nulli pandam; me sciente.

P^ATRIMONIUM beati Petri, & specialiter Regnum Anglia, & Regnum Hibernie, adjutor eis ero ad tenendum & defendendum contra omnes homines, pro posse meo; sic Deus me adjuvet & hac Sancta Dei Evangelia.

P^E quibus, ne possit in posterum aliquid dubitari, ad majorem securitatem prædictæ obligationis &

& concessionis nostra, presentem Cartam fieri fecimus, & aurea bulla nostra signari; ac, pro Censu hujus presentis & primi anni, mille marcas sterlingorum, per manum predicti Legati, Ecclesie Romanae persolvimus.

Testibus,

Domino S. Cantuariensi Archiepiscopo.

W. Londoniensi,

P. Wintoniensi,

E. Eliensi,

H. Lincolniensi,

W. de Gray Cancellario nostro.

W. de Longa Spada Comite Saresburienſi fratre nostro.

R. Comite Cestrie.

W. Mareſcallo Comite Penbroc.

Roberto de Roſſe.

W. Comite de Ferrariis.

S. Comite Winton.

Guilielmo Briwere.

Petro filio Hereberti.

Mathæo filio Hereberti.

Briano de Inſula, Dapifero nostro.

DATUM per manus Magistri Riccardi de Marisco, Archidiaconi Richmundia & Northumbr. apud Sanctum Paulum Londoniensem, tertia die Octobris, Anno ab Incarnatione MCCXIII. Regni vero nostri Anno Decimo quinto.

The

*The Form of the Oath taken by King John upon
the above-mentioned Resignation.*

I JOHN, by the Grace of God, King of *England*, Lord of *Ireland*, from this Hour will be faithful to God, and the blessed *Peter*, and the Roman Church, and my Lord the Pope, the Lord *Innocent III*, and his Successors Catholicly becoming.

I will not in Action, Word, Consent or Council, contribute that they should lose Life, Limb, or suffer Imprisonment.

ANY thing to their Loss, if I know, I will prevent and remove as far as I am able; otherwise I will give them Intelligence of the same, as soon as I can, or inform others, whom I shall believe will notify it to them: Whatever Counsels they shall communicate to me by themselves, their Nuncios, or by Letter, I will keep secret, and will wittingly communicate them to none to their Detriment.

THE Estate of *St. Peter*, especially this Kingdom of *England*, and this Kingdom of *Ireland*, I shall assist them to maintain and defend against all Men to the utmost of my Power. So help me God, and this his holy Gospel.

FOR the Notification of all which, and that no Doubt may possibly arise for the future on this Subject, and for the further Security of this Obligation and Concession, we have caused this Instrument to be made and signed with our Golden Seal; and for the Tax of the present and first Year of Homage, we have
paid

paid to the Hands of the aforefaid Legate a thou-
fand Marks Sterling to the *Roman Church*.

Witneffes,
The Lord Archbishop of *Canterbury*.
W. London,
P. Wincheſter,
E. Ely,
H. Lincoln,
W. de Gray our Chancellor.
W. de Longa Spada, Earl *Sariſbury*, our
Brother.
R. Earl of Cheſter.
W. Mareſcal Earl Pembroke.
Robert de Roſs.
W. Earl de Ferrariis.
S. Earl Wincheſter.
W. Briwere.
Peter Son of Herebert.
Matthew Son of Herebert.
Brian de Inſula, our Sewer.

Dated by the Hands of Maſter *Richard de*
Marifco, Archdeacon of *Richmond* and *Northum-*
berland, at *St. Paul's London*, on the 3d of *Octo-*
ber, in the Year of the Incarnation 1213, and
of our Reign the Fifteenth.

[N^o 24. Nov. 28.]

Quere Preregrinum, vicinia rauca reclamation.

Hor.

MR. IRONSIDE came into the Coffee-House last Night, and had in his Hand a little Bill, which had been put into it as he passed along the Street. We observed from a Smile in his Countenance that he had something to entertain us with on the Subject. As we flock'd about him, and he was taking his Place, Credulity, says he, is the noble Infirmary of the *English* Nation. I have observed it all my Life, that daring and undertaking Fellows have ever been the Darlings of the Populace, who are so credulous as to take Mens Characters even from themselves, and believe Pretenders in every Art to be really what they profess themselves. Skilful Demagogues press this Humour very home, and make excellent Use of it in the Management of Assemblies. You shall have a Country 'Squire believe every thing that is told him, for no other Reason but the Favour of its being told: For the Air of a Secret, and something prodigiously important, sinks deep into a shallow Imagination, and immediately dignifies the Impostor with the Character of an Intimate and a Friend.

THE Doctor on the Dappled Horse told his Audience t'other Day in the Garden, That what he there imparted was a Secret, and he would not for the World communicate to any but themselves, who he hoped would make their own Use of it, and let it go no further.

This

This was received extream kindly, and he went on to his next Medicine, without divulging his *Nostrum*. The chief Skill is to keep them still upon the Gape, and you lead them at Discretion. Never was Cheat repeated Day after Day, and Year after Year, so constantly as that of Quacks, who give out Bills signifying their own Merits and Accomplishments. Here is a profound Doctor in my Hand, who reveals himself and Place of Abode to the Publick in these Words: *Cripplegate Parish in White-Cross-Street, almost at the further End, near Old-Street, in Crow-Alley, streight forward, down three Steps, at the Sign of the Globe, liveth one of above 30 Years Experience, and hath been Counsellor to Counsellors of several Kingdoms: who resolveth these Questions following.* A profound Politician, who has left off training others in the Art of Governing, and retires from being *Counsellor to Counsellors into Crow-Alley, down three Steps, at the Sign of the Globe,* are all convincing Arguments to a Country Looby that he shall be used with great Skill and Secrecy, and his Friends never hear of the Matter. This *Counsellor of Counsellors* publishes his Abode to all the World, but chuses his Company by his Questions: *Life happy or unhappy? If rich, by what means attained? What manner of Person one shall marry? If marry the Party desired? What Part of the City or Country best to live in? A Ship at Sea if safe or not? If a Woman be with Child, with Male or Female, and whether delivered by Night or by Day? Sicknes, the Duration, and whether end in Life or in Death? Suits at*
Law

Law, who shall overcome? With all lawful Questions that depend on the most noble Art of Christian Astrology.

LIKEWISE he telleth the Meaning of all magical Panticles, Sigils, Charms and Lamens; and hath a Glass, and helpeth to further Marriages.

HE hath attained to the Signet Star of the Philosophers. He likewise hath attained to the Green, Golden, and Black Dragon, known to none but Magicians and Hermetick Philosophers; and will prove he hath the true and perfect Blossom of the Female Fern; and can tell concerning every serious Person what their Business is, on every radical Figure, before they spake one Word. Secondly, What is past in most of their Life, what is present, and what is to come? Where they have Moles, what Colour they are of, and what is the Meaning of them, &c. He hath a Secret in Art far beyond the Reach of common Pretenders.

HE is to be spoken with any Day of the Week from Seven a Clock in the Morning till Noon, and from Two in the Afternoon till Seven at Night.

YOU see the Doctor, after all his high Promises and Expectation raised from him, as a Counsellor of Counsellors, desires to be applied to by no other but poor Lovers of the lowest Form, pregnant Wenches, common Sailors, and, in a word, such as he can mark for Fools, by the Moles of their own Bodies; and yet the Impostor goes on very successfully, and whenever he should leave the Sign of the Globe, there are Hundreds about this Town ready to undertake his Magical Capacity by living in the same House.

IT is not to be imagined, with what eagerness a new Conjurer, that takes up one of those Stands, is followed; there needs no further, but that he tells what no body else ever told them before, to make him a consummate *Magus*; and indeed if you look into all Professions and Characters of Men, you'll find the vulgar esteem, in every particular way, and attend him most, who professes most of himself.

MEN who study the Tempers of the People, ever take care to make Advantage of this their Credulity; and the Leaders of Mankind are to be esteemed good or evil, as they work their Easiness to good or bad Purposes; a Man is a Demagogue or a Politician, according as he applies their Prejudices to their Inconvenience or Advantage.

THE true Politician, who moves upon Maxims worthy that noblest Character amongst Men, will not mislead their Affections from their true Interest and Honour to any Point of his own; but the Demagogue catches at general Misunderstandings and specious Advantages, to lead them the present Moment to his own way, though it shall cost Ages to retrieve, what in one unruly Hour the Peoples misapply'd Affections have brought about.

A Politician has his Eye ever fix'd upon the Good of the People; the Demagogue is indifferent, as to their Happiness or Misery, but as it contributes to his own Ambition. What *Tacitus* says concerning *Augustus* and *Tiberius*, gives the Distinction between the Politician and the Demagogue; *Augustus* had the Art, *Tiberius*

rius the Cunning of Government. But if a Man were to run through the Circumstances which naturally arise in publick Affairs, and consider Cunning, in the place of Wisdom, what havock would it make in all Affairs, both publick and private? Truth must give place to Veri-similitudes, and every thing would be so transacted, as neither to be enough amiss to be condemned, or enough right to be approved.

I remember a whimsical Fellow about this Town, that went from Coffee-house to Coffee-house, and liv'd upon setting Stones in Wrist-Buttons; it was remarkable of this Fellow, that he made a false Stone look like a true one, and disparaged the true one by his manner of setting it. There is something sublime and noble in true Art, which none who have not Sublimity of Genius can touch, or arrive at. Quaintness and Neatness, are what will affect vulgar Eyes, more than the Truth of Workmanship; but take those who understand Nature, and those who act by her unprejudiced Impulse, without Skill, and both these kind of People shall join in approving the Hand of a Master.

A thing which is in it self proper and just, naturally attracts our Approbation; but there are two ways by which great Men prevail upon the People, the one, when by their illustrious Actions and Services, they win their Affections; the other, when by great Skill and Address, they command and divert them. To the first, with Confidence we commit our Safety, our Fortunes, and our Families; from the

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other,

other, we are apt upon every light occasion to withdraw our selves in all those Circumstances. And of all the Misfortunes that can befall a Magistrate, the greatest is, to be thought Artful; when that happens, he must be supported as a crazy Body, with a constant Application of Cordials, and owe all his Welfare from without, having no vital Strength in his own Constitution. Truth and Justice are the Foundations of Life; and as *Tully* observes, without Confidence in each other, as to some kind of Justice, the Life even of Robbers and Pirates is incapable of being carried on. A just distribution of Prey is absolutely necessary, even amongst them; and Thieves, who are Enemies of Justice, will follow no Captain whom they think without it.

A Demagogue has but a partial Approbation from those who follow him; as he leads them, so do they follow him for private Purposes, in which when they once conceive themselves to be deluded, he grows in an instant a common Man, and wanting the Superiority of Virtue and Honesty, immediately dwindles into one of the Vulgar; who look upon his Exaltation above them as a Hardship, and from their natural Inconstancy, hate him with as unjust a Violence as before they adored him. Thus every thing but plain Honesty and Truth, in the Government of Mankind, are the *Green Dragon*, the *Black Dragon*, the *Signet Star of the Philosophers*, and all other Absurdities recited by the learned Man of *Crow-Alley* above-mentioned.

[N^o 25. Dec. 1.]

-----*Quid non mortalia pectora cogis*
Auri sacra fames?-----

IT was a Saying of a Philosopher, That the only Skill or Knowledge of any value in Politicks, was *the Secret of Governing All by All.*

THE Roman Government began in Monarchy and Aristocracy, a King and Senate, without allowing any Share of it to the Populace. This continued with tolerable Success under Seven Kings, till *Tarquin the Proud*, for affecting absolute Power, was deposed and banished out of *Rome.*

IN him the Regal Title ended, but not the Regal Power; for that which was before lodged in a single Person, called *King*, was then placed in Two, by the Name of *Consuls.* The Power of the Senate still remained the same, and the People gained nothing by the Change.

FOR at the Time of the Expulsion of the Family of the *Tarquins*, there was a perfect Union and Harmony between the Senate and the People, occasioned by their common Sufferings from the late Tyrant: And the Nobility seemed wholly intent to recommend themselves by all Acts of Popularity to the good Opinion of the People.

THIS dissembled popular Disposition in the Nobility continued as long as the *Tarquins* lived, for fear the People by their ill Treatment should be induced to restore the Royal Exiles; but no sooner were the Nobility delivered from that Fear by the Death of the *Tarquins*, but

they began to exercise as arbitrary a Power over the People, as those very *Tarquins* they had so lately expelled.

THE People now too late began to repent themselves, that instead of placing too much Confidence in the Nobility, they had not made Terms for themselves, and stood upon their own Feet, by demanding a Share in the Legislature, at a Time when the Danger of losing the whole, would easily have induced the Nobility to have granted a Part.

THE Neglect of making a Demand so seasonably, occasioned infinite Troubles, Broils, Tumults, and Insurrections, and must have issued in the Destruction of that Commonwealth, had not the Nobility consented at last to admit the People into a Part of the Legislature, by the Creation of Tribunes from amongst them, who bore such Authority and had such Credit, that they were Mediators between the Senate and the People, and the Guardians of the *Roman* Liberty.

SO that now the *Roman* Commonwealth seemed calculated for a long and happy Duration, having found out the Secret of *Governing All by All*, by giving every *Roman* personally, or by Representation, a Share in the Legislature.

THE Disputes that after this happen'd between the Senate and the People had been easily adjusted, and could never have terminated in a Civil War and the Destruction of their Liberties, had the *Romans* retained the Virtue of their Ancestors; but Learning, good Sense, Eloquence, Courage, and a boundless
Ambi-

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Ambition happening to meet all in *Julius Cæsar*, at a Time when Luxury, Avarice, and Bribery were predominant at *Rome*, he industriously fomented the differences between the Senate and the People; and whilst he conquered the *Gauls* by the *Roman Steel*, he subdued the *Romans* by the Gold of the *Gauls*. His usual way was to take up his Winter-Quarters in the *Cisalpine Gaul*, now called *Lombardy*; in that Part of his Province that was nearest to *Rome*, in order to the forming his Designs. Corruption and Bribery was then so barefaced at *Rome*, that all who were Candidates for Offices publickly gave Money, and without all Sense of Shame bribed the People, who having received their Pay, did not contend for their Benefactors with their bare Suffrages, but with Arms; so that they seldom parted without having stained the Place of Election with the Blood of Men kill'd upon the Spot. These Candidates for Offices made use of *Cæsar's* Assistance, and were supply'd by him with Money to corrupt the People, and buy their Votes; in return of which, when they were chosen, they did all things to advance his Power. But what was more considerable (says the Historian) the most eminent and powerful Men in *Rome*, in great Numbers, made their Court to him at *Lucca*; as *Pompey*, and *Crassus*, and *Aspius* the Prætor of *Sardinia*, and *Nepos* the Proconsul of *Spain*; so that there were upon the Place at one time, 120 Lictors, and more than 200 Senators, who held there a Council, in which it was decreed, that *Pompey* and *Crassus* should be Consuls again for the following Year;

that *Cæsar* should have a fresh Supply of Money, and that his Command should be continued for Five Years longer. It seem'd (continues the Historian) very extravagant to all thinking Men, *that those very Persons who had received so much Money from Cæsar, should perswade the Senate to grant him more, as if he wanted; though indeed they did not so much perswade, as compel the Senate, who at the same time regretted what they were forced to pass.*

THUS *Cæsar*, by artfully playing one branch of the Constitution against the other, by heightning and fomenting their Divisions, by seeming to espouse the Interest of the People against the Senate, and by bribing such of both, as were so depraved as to betray their Liberties, and to sell their Country for Gallick Gold, arrived at last to the top of his Wishes. He saw himself sole Lord of the *Roman* Empire, and saw the Laws and Liberties of his Country fall Victims to his Ambition. He did not indeed assume the Title of *King*, but chose that of Dictator, as more grateful to the People, but was as absolute as any that ever bore that Title. In short, he destroy'd the most glorious Commonwealth, and the best constituted Government (except that of this happy Island, of which I shall take particular Notice in some of my following Papers) that ever yet appeared in the World. Nor let any (says a certain Author) be deceived by *Cæsar's* Glory, seeing his Memory is much celebrated by Writers; for they that praise him were corrupted by his Fortune, and frighted by the continuance of the Empire, which being governed

vern'd under that Name, gave not Writers leave to speak freely of him. But he that would know what free Writers would say of him, let him look upon what they say of *Catiline*: And *Cæsar* is so much the more to be dispraised, in that he executed the Ill the other did but intend. Let him see also how much they praise *Brutus* and *Cato*, so that not daring to blame the other, because of his Power, they attribute much Honour to his Enemies.

THUS a Constitution which was brought to Perfection by such laborious Virtues, and by such slow degrees, as to be the Work of several Ages, when the People had lost their Virtue, was destroy'd in an instant by Bribery and Corruption. And it is observable, that this artful Underminer of his Country, did not accomplish her Ruin by open Innovations on her Liberties, but by debauching and bribing the several Parts of the Constitution to betray her into his Hands.

To the ENGLISHMAN.

S I R,

I Presume every Person in this Nation is the
 ' Object of your kind Wishes, and that, to
 ' your impartial View, Innocence and Virtue
 ' are as valuable in People of an humble, as in
 ' those of an high Condition. Upon this Sup-
 ' position I beg your Favour and Protection.
 ' You are to know, Sir, that I am a young Wo-
 ' man of some Understanding, and, as I am
 ' told, not of a disagreeable Person. What I
 ' am obliged to do for a Livelihood is to keep a
 ' Coffeehouse, in which I should go on with

‘ great Thankfulness and Alacrity, were I not
 ‘ obliged to the nauseous Addresses, Compli-
 ‘ ments and Oglings of every Fopling that lays
 ‘ out Two-Pence at my House. It is not to be
 ‘ imagin’d the Pain I suffer from the lewd Inti-
 ‘ mations of their Looks and Gestures, when
 ‘ they oppress me almost to Tears with their
 ‘ odious Mirth and Raillery; that too is turned
 ‘ to a stupid Interpretation their own way. Be
 ‘ pleased, Sir, to inform these Men, that they
 ‘ have no Right, from my way of Livelihood,
 ‘ to use me with this Familiarity. If that will
 ‘ not reform them, I shall hereafter send you
 ‘ Word for Word what they say to me; that
 ‘ they may see what could not bear a Repetiti-
 ‘ on even to those that spoke it, must be much
 ‘ more disagreeable to the Person to whom it
 ‘ was directed. Give me Leave to call my self,

Your most obedient Cup-bearer,

Rachel Bohca.

[N^o 26. Dec. 3.]

Talia monstrabat relegens errata retrorsum. Virg.

UNDER the Title of this Paper, I do not think it foreign to my Design, to speak of a Man born in Her Majesty’s Dominions, and relate an Adventure in his Life so uncommon, that it’s doubtful whether the like has happen’d to any of human Race. The Person I speak of is *Alexander Selkirk*, whose Name is familiar to Men of Curiosity, from the Fame of his having lived four Years and four Months alone

alone in the Island of *Juan Fernandez*. I had the pleasure frequently to converse with the Man soon after his Arrival in *England*, in the Year 1711. It was matter of great Curiosity to hear him, as he is a Man of good Sense, give an Account of the different Revolutions in his own Mind in that long Solitude. When we consider how painful Absence from Company for the space of but one Evening, is to the generality of Mankind, we may have a sense how painful this necessary and constant Solitude was to a Man bred a Sailor, and ever accustomed to enjoy and suffer, eat, drink, and sleep, and perform all Offices of Life, in Fellowship and Company. He was put ashore from a leaky Vessel, with the Captain of which he had had an irreconcilable difference; and he chose rather to take his Fate in this place, than in a crazy Vessel, under a disagreeable Commander. His Portion were a Sea Chest, his wearing Cloaths and Bedding, a Fire-lock, a Pound of Gun-powder, a large quantity of Bullets, a Flint and Steel, a few Pounds of Tobacco, an Hatchet, a Knife, a Kettle, a Bible, and other Books of Devotion, together with Pieces that concerned Navigation, and his Mathematical Instruments. Resentment against his Officer, who had ill used him, made him look forward on this Change of Life, as the more eligible one, till the Instant in which he saw the Vessel put off; at which moment, his Heart yearned within him, and melted at the parting with his Comrades and all Human Society at once. He had in Provisions for the Sustenance of Life but the quantity of two Meals, the Island abounded

abounding only with wild Goats, Cats and Rats. He judged it most probable that he should find more immediate and easy Relief, by finding Shell-fish on the Shore, than seeking Game with his Gun. He accordingly found great quantities of Turtles, whose Flesh is extremely delicious, and of which he frequently eat very plentifully on his first Arrival, till it grew disagreeable to his Stomach, except in Jellies. The Necessities of Hunger and Thirst, were his greatest Diversions from the Reflection on his lonely Condition. When those Appetites were satisfied, the Desire of Society was as strong a Call upon him, and he appeared to himself least necessitous when he wanted every thing; for the Supports of his Body were easily attained, but the eager Longings for seeing again the Face of Man during the Interval of craving bodily Appetites, were hardly supportable. He grew dejected, languid, and melancholy, scarce able to refrain from doing himself Violence, till by Degrees, by the Force of Reason, and frequent reading of the Scriptures, and turning his Thoughts upon the Study of Navigation, after the Space of eighteen Months, he grew thoroughly reconciled to his Condition. When he had made this Conquest, the Vigour of his Health, Disengagement from the World, a constant, chearful, serene Sky, and a temperate Air, made his Life one continual Feast, and his Being much more joyful than it had before been irksome. He now taking Delight in every thing, made the Hutt in which he lay, by Ornaments which he cut down from a spacious Wood, on the side of which it was situated,

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tuated, the most delicious Bower, fann'd with continual Breezes, and gentle Aspirations of Wind, that made his Repose after the Chase equal to the most sensual Pleasures.

I forgot to observe, that during the Time of his Dissatisfaction, Monsters of the Deep, which frequently lay on the Shore, added to the Terrors of his Solitude; the dreadful Howlings and Voices seemed too terrible to be made for human Ears; but upon the Recovery of his Temper, he could with Pleasure not only hear their Voices, but approach the Monsters themselves with great Intrepidity. He speaks of Sea-Lions, whose Jaws and Tails were capable of seizing or breaking the Limbs of a Man, if he approached them: But at that Time his Spirits and Life were so high, and he could act so regularly and unconcerned, that meerly from being unruffled in himself, he killed them with the greatest Ease imaginable: For observing, that though their Jaws and Tails were so terrible, yet the Animals being mighty slow in working themselves round, he had nothing to do but place himself exactly opposite to their Middle, and as close to them as possible, he dispatched them with his Hatchet at Will.

THE Precautions which he took against Want, in case of Sickneſs, was to lame Kids when very young, so as that they might recover their Health, but never be capable of Speed. These he had in great Numbers about his Hutt; and when he was himself in full Vigour, he could take at full Speed the swiftest Goat running up a Promontory, and never failed of catching them but on a Descent, HIS

HIS Habitation was extreamly pester'd with Rats, which gnaw'd his Cloaths and Feet when sleeping. To defend him against them, he fed and tamed Numbers of young Kitlings, who lay about his Bed, and preserved him from the Enemy. When his Cloaths were quite worn out, he dried and tacked together the Skins of Goats, with which he cloathed himself, and was enured to pass through Woods, Bushes, and Brambles with as much Carelessness and Precipitance as any other Animal. It happened once to him, that running on the Summit of a Hill, he made a Stretch to seize a Goat, with which under him, he fell down a Precipice, and lay helpless for the Space of three Days, the Length of which Time he Measured by the Moon's Growth since his last Observation. This manner of Life grew so exquisitely pleasant, that he never had a Moment heavy upon his Hands; his Nights were untroubled, and his Days joyous, from the Practice of Temperance and Exercise. It was his Manner to use stated Hours and Places for Exercises of Devotion, which he performed aloud, in order to keep up the Faculties of Speech, and to utter himself with greater Energy.

WHEN I first saw him, I thought, if I had not been let into his Character and Story, I could have discerned that he had been much separated from Company, from his Aspect and Gesture; there was a strong but chearful Seriousness in his Look, and a certain Disregard to the ordinary things about him, as if he had been sunk in Thought. When the Ship which brought him

him off the Island came in, he received them with the greatest Indifference, with relation to the Prospect of going off with them, but with great Satisfaction in an Opportunity to refresh and help them. The Man frequently bewailed his Return to the World, which could not, he said, with all its Enjoyments, restore him to the Tranquility of his Solitude. Though I had frequently conversed with him, after a few Months Absence he met me in the Street, and though he spoke to me, I could not recollect that I had seen him; familiar Converse in this Town had taken off the Loneliness of his Aspect, and quite altered the Air of his Face.

THIS plain Man's Story is a memorable Example, that he is happiest who confines his Wants to natural Necessities; and he that goes further in his Desires, increases his Wants in Proportion to his Acquisitions; or to use his own Expression, *I am now worth 800 Pounds, but shall never be so happy, as when I was not worth a Farthing.*

[N^o 27. Dec. 19.] ----- *Maxima rerum
Verborumque fides* ----

To the ENGLISHMAN.

SIR,

‘ **A** S I take you to be none of those who
‘ think a good *Englishman* must of course
‘ be an Enemy to the *Dutch*, I desire you would
‘ publish the following Paper, translated out of
‘ that Language. How I came by it is a Parti-
‘ cular that would signify nothing to the In-
‘ struction

‘ struction of our Countrymen. It is enough
 ‘ for them to be informed, that this was a
 ‘ Speech made not long ago by the Pensioner
 ‘ of a Town in *Holland*, to the Deputies chosen
 ‘ by the Council of that Town to be their Re-
 ‘ presentatives in the Assembly of the States.
 ‘ I hope this will be thought a sufficient Intro-
 ‘ duction from,

S I R, Your humble Servant,

T. H.

Gentlemen,

YOU have this Day receiv’d the highest Marks
 of Esteem and Confidence from this Assem-
 bly ; and you have this further Satisfaction, to
 know that our Choice has the universal Ap-
 plause of our Fellow-Citizens. But these Ho-
 nours, how great soever, are but what your
 Behaviour for many Years in the same Trust
 has justly entitled you to. We know you have
 been always firm to the Interests of your Coun-
 try and your Religion, and particularly that
 you were always for strengthening the Hands of
 our *late Stadtholder of immortal Memory*, even
 when it was thought most popular to oppose
 him. When the narrow Minds of some at home,
 joined with Corruption from abroad, were
 working our Ruin, you prudently saw through
 the Mask, and discerned a *French Management*
 under the specious Pretensions with which it
 was covered.

THUS you long kept off the Storm ; and
 if you were at last out-voted, you have no-
 thing to reproach your selves withal. Let them
 answer it to their Country, and to their own
 Con-

Consciences, who have advised new Measures. In the mean time it is still your Duty to mix in our publick Councils, and speak your Thoughts with Intrepidity as long as we retain the Name of a Free Republick.

IT may be, the imperious Carriage, the frivolous Delay, and the high Demands of our late Enemies, may at last overcome the Patience of our Countrymen, and then they will again apply themselves to you, and such as you, as their only Oracles.

THEY will then be in a fit Temper to see the hasty Steps they have taken, and to return to their ancient Maxims. They may then be convinced, that a just and necessary War was a Calamity to be born, till they had put themselves out of Danger of a greater. That ever since they have been a State they have never enjoyed settled Peace. And yet, though they have been engaged in War for a Century and a half with the two greatest Powers in *Europe* successively, they have been all the while encreasing in Wealth and Power, till from a poor Province they are become this mighty Nation : And if in all this time they have been sometimes near the Brink of Ruin, it has been then always that their Courage and Firmness have shewn themselves with the greatest Lustre. Fatal Reverse ! if now that we are at the Top of our Glory, we discover the most shameful Pusillanimity.

AND yet how justly may we fear this, when our People can be made believe, that these very Powers that, when seporate, have been able to try our whole Strength, joined to that of our
Allies,

Allies, shall now, when acting in perfect Concert, be no longer terrible? and that we may now as certainly depend on their Friendship, as we have formerly felt their Anger? How confidently has it been given out, and with what Success, that our chief Fears ought to be of the Growth of the *English* Trade? Though it is certain in Fact, that the trading Part of that Kingdom are our best Friends, and that they are thoroughly convinced that the common Security of our Trade depends on our uniting our Sea-Forces, to withstand the growing Navy of *France*. But of all the bad Symptoms of our Degeneracy, the worst is, that *Publick Faith* is now commonly talked of in the lightest manner. It is represented as a Tool of Statesmen, that they may dispence with at Pleasure, and Instances are brought of Princes that have prospered by such a Conduct. But if our Virtue is not a sufficient Check, we should consider that our Folly will be visible, if such Maxims prevail among us. What if one false Man can dissemble as long as his Affairs require, and then return to his wonted Breach of Faith when his Schemes are ripe for it, is it possible for a Body like us, whose Councils are publick, to succeed by such Methods?

IT is well known, that the very Soul of our Commonwealth, from its first Beginning to this Day, has had Regard to *Publick Faith*. What has always kept us from falling asunder in the last Extremities, but *Faith*? What has made us so often the Center of the most powerful Alliances, but *Faith*? *Publick Faith*, and a religious
Ob-

Observance of all our Treaties? What has gain'd us a free Commerce to the remotest Countries, and made us, as it were, the Bankers of the World, but *Faith*? A Fidelity and Honesty that is the noted Character of every private *Hollander*? This is a Name we have hitherto maintained to all, from our nearest Neighbours, and as far as the very Empire of *Japan*, where, upon this Reputation, we alone are admitted, whereas others have been driven away for their Perfidy.

THUS we owe our All to the Observance of our Faith, and if we are not weary of our Happiness, we must still maintain it religiously in the Eye of God, as well as Man; else with what Assurance can we expect a Continuance of those National Blessings that have hitherto attended us?

IT were Impiety to believe, that without a concurring Providence, so small a Nation could in so short a Time establish it self at home in the midst of such powerful Enemies, and at the same time acquire so vast Dominions in the most distant Parts of the World. And what have we done to deserve this? Yes, Gentlemen, I will brag for my Country, we have deserved it; when our Enemies have one after another been remarkable for their Oppression and Falshood in Civil Affairs, and for their Cruelty in Matters of Religion, we have been Examples to all Mankind of Justice and Truth in the one, and of a Christian Moderation in the other. And as long as our Maxims are so distant from theirs, we may always expect that God will be on our Side.

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THESE are Observations that are not new to you, and we doubt not but you will infill them into the Minds of the People at a proper time, as far as you have any Influence. You have learnt never to despair of the Publick Good, but to wait with a resigned Patience till the present Delusion is over. Then your wise Foresight and your just Maxims will be acknowledged as they deserve; and the vain Schemes and flattering Promises of our modern Politicians will appear in their true Colours.

THEY that will even sell their Country, that they may flutter about the Streets with gay Equipages, and be able to give profuse Entertainments, will then meet with their just Fate. And they, who after the * living Example of the venerable Father of their Country, maintain their Integrity, by observing the Parsimony of their Ancestors, will be esteemed the only Patriots of the Republick of *Holland*.

* *The Pensioner of Holland, Heinsius.*

[N^o 28. Decemb. 8.]

-- - *Toto divisos orbe Britannos.* Juv.

THE Wisdom of a Nation discovers itself in nothing so much, as in the happy Constitution of its Government, and the Goodness of its Laws.

THE Greeks called all Nations but themselves *Barbarous*; and the *Romans* in Imitation of them, gave that Appellation to every body but themselves and the Greeks.

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LIBERTY and Property are necessary to the very *Being* of Mankind; for without them we become Hewers of Wood, and Drawers of Water, and are no better than Beasts of Burden; nay, the more polite Arts and Sciences of *Greece* and *Rome* contribute only to the Elegance of Life, and without Liberty may be made use of to establish the Slavery of Mankind.

IF Liberty be then so valuable, those Nations whose Government has appear'd to be founded upon Maxims the most conducive and necessary to its Preservation, though not conversant in the politer Parts of Learning, are so far from deserving to be stiled *Barbarous*, that they justly merit as glorious Panegyricks as ever came from the Mouth of *Tully* or *Demosthenes*.

AMONGST these may be reckoned the ancient Inhabitants of the Northern Parts of *Europe*, out of which in different Ages have gushed those mighty Swarms of *Goths*, *Vandals*, *Saxons*, *Angles*, *Franks*, *Huns*, *Danes* and *Normans*, which subdued all the Western Parts of *Europe*.

THE grand Northern HIVE from whence they came, has by some Authors been stiled *Officina Gentium*, the Shop of Nations; and might with as much Justice have been called *Officina Libertatis*, the Shop of Liberty. For wherever those People settled, they establish'd a Government of Liberty, and shew'd themselves to be greater Masters of the great Secret of *Governing All by All*, than those Nations that had given them the opprobrious Name of *Barbarous*;

and as they were all joint Adventurers in their military Expeditions, so all had a share in their Civil Government and the Lands they conquered. For they chose their General and great Officers to conduct them in the War, (which great Officers were a Council of War to the Generals in lesser Matters) but in Affairs of greater Importance they assembled the whole Army, and consulted with all the Soldiers or People under their Command. When they came to be settled in Peace, the Lands of the conquer'd Country were divided; the General had his Share, the Officers theirs, and the Soldiers or People also theirs; the General became their Prince, and when he died another was chosen to succeed him by a general Election. The great Officers were now his Council of State in lesser Matters, as they had been before his Council of War; but in great Affairs and Matters of Weight relating to the Publick, all the People were assembled and advised with in the manner they had been during their Military Expedition. The Shares of Land given to the Officers were afterwards called Baronies, and those given to the Soldiers *Feuda*, or Fees.

A Scheme of this Government appears in *Tacitus*, where he says, speaking of the Germans, *De minoribus rebus Principes consultant, de majoribus Omnes*; Things of lesser Moment the Chieftains determined, but in Matters of Importance *All* were consulted. And in another place he says, *Ubi Rex vel Princeps auditur autoritate suadendi, magis quam jubendi potestate*; where what the King says receives its
Weight

Weight more from the Power of his Perswasion, than from the Force of his Command. And *Julius Caesar* in his Commentaries, speaking of *Britain*, says, *Summa imperii bellicue administrandi communi Consilio permissa est Cassivellano*; The general Council of the People gave the chief Command both in Civil and Military Matters to *Cassivellanus*. And in another place, *Caesar*, speaking of the *Gauls*, says, *Re in controversiam deducta totius Gallie consilium Bibracte indicitur, eodem conveniunt undique frequentes multitudines, suffragiis res permittunt, ad unum omnes Vercingetorigem probant imperatorem*; In a general Council of all *Gaul*, on putting it to the Vote, *Vercingetorix* was by universal Consent chosen General.

WHEREVER these Northern Nations settled, they established a Government framed out of Monarchy, Aristocracy, and Democracy. *Germany, France, Spain, Italy, and Britain*, had all this Sort of Government, which is no other than a limited Monarchy, though this happy Island is the only Nation in the World that still retains it (and may she possess the Blessing till Time shall be no more.) The Founder of this incomparable Sort of Government, very well knew that Monarchy, when corrupted, degenerates into Tyranny; that Aristocracy being corrupted turns into an Oligarchy; and that Democracy was liable to Tumults and Confusions. And therefore to avoid the Danger that might arise from either of them separately, composed the most exact Scheme of Government out of them all, and

which in our Language is called King or Queen, Lords and Commons.

EACH of these have their proper Spheres to move in, and whilst they continue within them, the Government is easie, and the Constitution safe; but if the Motion of any one of them interferes with those of the other, the whole Frame is out of Order, and the Constitution immediately falls into Convulsions, and without wise and speedy Applications must expire in an Apoplexy.

THE Prince is limited and circumscribed within the Bounds of doing all the Good he is capable to his People: He is supposed by our Laws incapable of doing Wrong; and if, through the Advice of evil Ministers, the Constitution suffers, they are liable to make Satisfaction to the Justice of the Nation with their Lives and Fortunes. Nor does the Punishment end there, but the eternal Mark of having had a wicked Ancestor descends to his Posterity; his Wife is deprived of her Dowry, and all his Descendants are made ignoble: The Sentence of the highest Nobleman thus criminal is the same with that of the meanest Peasant. And tho' (in Cases of Indictments) the Prince may pardon all, or any Part of the Sentence, (whereby it usually happens that Noblemen are beheaded, Beheading being part of the Sentence in Cases of Treason) he cannot alter it; and therefore a Nobleman guilty of Felony must be hanged by the Neck, as well as a common Felon.

IN this happy Island, which well deserves the glorious Name of the *Capital of Liberty*, where the Property of the meanest Subject is so strongly guarded by our Laws, that a moderate Fortune here is infinitely more valuable than the highest Honours and greatest Riches a Subject is capable of attaining in any Country of the World, where the Will of the Prince (and not the Safety of the People) is the supream Law : I say, in this happy Island it is a Prodigy to find in History that there should ever be such Men amongst us, that in several Ages have play'd one Branch of our Constitution against the other, to the Hazard of the whole.

WHEN the *Normans* came to the Crown, after some Years of Ease and Prosperity they began to forget on what Conditions they had entered. They laid them aside, and pretended to the Title of *Conquest*, and on that Foot were for erecting an absolute Monarchy. Many and great were the Encroachments made by several of those Princes, by the Advice of evil Ministers, on our Laws and Liberties, till the People could bear no longer, but were forced to assert their ancient just Rights, and obtained at last a Confirmation of their Laws, by that famous Charter called *Magna Charta*; and by this means *England* was freed at that Time from the Danger of an absolute Monarch.

THIS Constitution after this fell into the Danger of an Aristocracy, or rather an Oligarchy, when the Nobility, by reason of their great Estates, had so many Tenants and De-

pendants at their Devotion, that they were able to stem the Proceedings of the Crown when they pleased; and we find an Earl of *Warwick* was capable of making and unmaking our Kings, according to the Side he took.

A T last the Constitution suffered the greatest Shock from the Democratick Part of it. *Henry* the Seventh did prudently in lessening the Power of the Nobility, and encreasing that of the Commons, by making a Law to enable the Lords to sell their Estates; but the Consequence of it was like to have proved fatal to our Constitution, both in Church and State, by increasing too much the Power of the Commons, who purchased the Estates the Lords were once possessed of; the Advantages arising from thence, and from immense Riches gained also by the Encrease of Trade, made the Democratical Part of our Constitution too powerful for the Aristocratical, and was attended with the Murder of King *Charles* the First, and the Fall of the Church of *England*.

SO that by what has been said it plainly appears, That though in *Great-Britain* only the Ancient, Generous, and Manly Government of *Europe* survives, and continues in its original Lustre and Perfection, and is a most exact Scheme of Politicks, yet it may be endangered by any one of the Branches of the Constitution invading the Province of the other. And if hereafter this Nation should so far lose its Virtue, as to have its Lords and Commons become basely servile and mercenary, there will not be wanting evil Ministers, who will advise

vise the Prince to lay hold of the Opportunity to purchase from them their Liberty, and bribe them into Slavery.

[N^o 29. Dec. 10.]

*Quam scit uterque lubens, censebo, exerceat
artem.* Hor.

ONE of my principal Designs is to promote and illustrate the Merit of others. The two following Letters are addressed to me in Recommendation of two very different Inventions. The one has an universal Effect upon the Gay and Converfable Part of the Species, and the other will have an Influence no less extensive upon the Mercantile and Busy Part of Mankind. The first of these is to the common World no other than a meer Toy; but to those who esteem themselves the knowing and sensible Spirits, acknowledged to be the most important Engine that has been invented in any Age; and they will tell you, that it dispenses Life and Death according to the Aversion or Inclination of the Mover. The gallant Reader knows already this can be said of nothing else but a Fan in the Hand of a Lady. The Letter is from a Friend of the Author.

S I R,

I Shall not encroach upon your Time, nor take up much of your Paper. I know that you, after the Example of your Predecessor, delight in doing Justice to Merit. On *Saturday* last I had a Poem brought me, entituled, *The Fan*. I read it over with a great deal of Satisfaction, and

‘ and was surprized to see so much Invention
 ‘ upon so *simple* a Subject. The Poem consists
 ‘ of Three Books, and is above 800 Lines.
 ‘ When I was observing this to a Friend at the
 ‘ Coffee-house the other Night, and wondering
 ‘ how the Author could vary so barren a Theme,
 ‘ a young Fellow joyns us from t’other End of
 ‘ the Room, and with a smiling Air said, He
 ‘ wondred as much how he could be so short
 ‘ upon a Subject which afforded endless Matter
 ‘ to a Man of the least Imagination. I did not
 ‘ pretend to make Answer, but only survey’d
 ‘ my young Gentleman from Head to Foot, and
 ‘ soon perceiv’d he was one of those mad Folks
 ‘ who are let to go abroad, and are distinguish-
 ‘ ed from all other Lunaticks under the Deno-
 ‘ mination of Lovers. These Creatures being
 ‘ overwhelm’d with Good-will to one particular
 ‘ Person, contract a Gentleness towards all
 ‘ the rest of the World; for which Reason
 ‘ they are not taken up, though they talk a Lan-
 ‘ guage different from all others. The Distem-
 ‘ per seems to be quite contrary to that which
 ‘ the Learned call *Hydrophobia*, or *Fear of Water*;
 ‘ for as that kind of Lunaticks are ever making
 ‘ their Escape from fancied Seas and Waves,
 ‘ so these possessed Men, called *Lovers*, describe
 ‘ their Anxiety by Fires and Flames. They’ll
 ‘ tell you of being scorched by the Glance of an
 ‘ Eye, and all the delicious Objects which give
 ‘ Sense of kindly Pleasure and Satisfaction to
 ‘ People in their Senses, administer nothing but
 ‘ Extasy, Fury and Torment to possessed Lo-
 ‘ vers. This young Gentleman boasted to us,
 ‘ that

‘ that he had writ in Billetdoux, upon every
 ‘ Stick of his Mistrefs’s Fan, the Quantity of the
 ‘ whole Poem which I was speaking of. He made
 ‘ an Objection, that the Author had transgress’d
 ‘ against the Decorum of Time, asserted that the
 ‘ Winter is not the proper Fan-Season, and that
 ‘ it had been more suitable to the Time of Year
 ‘ to have celebrated the Muff; that the Painter
 ‘ says, When the Summer comes on, he will
 ‘ have them sold in all the Fan-Shops about
 ‘ Town: So that, as the Author has elegantly
 ‘ express’d it,

*The FAN shall flutter in the Female Hands,
 And various Fashions learn from various Lands.
 For this shall Elephants their Ivory shed,
 And polish’d Sticks the waving Engine spread.
 His clouded Mail the Tortoise shall resign,
 And round the Rivit Pearly Circles shine.
 On this shall Indians all their Art employ,
 And with bright Colours stain the gaudy Toy:
 Their Paint shall here in wildest Fancies flow:
 Their Dress, their Customs, their Religion show:
 So shall the British Fair their Minds improve,
 And on the FAN to distant Climates rove.*

I am SIR, Your most humble Servant,

T. H.

THE other Letter is upon no less a Subject
 than the Invention of the Longitude. Tho’ the
 Characters of the Persons who profess them-
 selves Masters of this Art, are very eminent
 in the learned World, yet do they, it seems,
 meet with the greatest Difficulty to raise an
 Attention to them, on a Subject which imme-
 diately

diately or remotely concerns the whole Human Race.

THE memorable Case of *Columbus*, the Neglect of whom at the *English* Court was the Occasion that the *Indian* World fell into *Spanish* Hands, might, one would think, be an Admonition to all who have Means and Authority, to overlook no Opportunities of this sort, especially when the Persons who profess their Knowledge, are considerable enough to raise an Expectation of at least an ingenious and useful Offer at what they pretend; but there is too generally a certain Vertigo in the Heads of the Wealthy and the Powerful, which makes them fancy themselves the Authors of all the Motion about them, and neglect the modest Endeavours of contemplative Men, though to such are owing all the Arts by which Wealth and Power are supported.

WHOEVER will cast his Eye upon the *Guardian* of *August* 10, will see this Matter placed in a larger View, and be able to compare the distinct Merit of Speculative and Active Geni^os amongst Men. I am sorry I can do no more for these Gentlemen than be the meer Publisher of their Proposal, which the Reader shall be Master of in their own following Words.

London, Decemb. 7. 1713.

Good Mr. IRONSIDE,

‘SINCE you were pleas’d formerly to allow of, to patronize and encourage our Proposal with relation to the Invention of the Longitude, we presume to renew our Address
‘ to

‘ to you about the same Design. ’Tis very probable, Sir, you may have heard that Proposal of ours sufficiently ridicul’d, or such Methods talked of as ours, which very well deserve to be so: Nay indeed the long Delay that has been made in bringing this Matter before the Publick, must needs make even you, Sir, and all others that wish us or the Design well, to be very diffident about it. Nor is it unlikely that you may have heard it reported that we ourselves were become distrustful of it also. ’Tis but necessary therefore for us solemnly to assure you and the Publick, which we hereby do, that our Method appears to us, after all this time for Review and Improvement, and Communication to some excellent Judges among our Friends, to be still certain, easie and practicable; that we are now better prepared than ever to lay it before the World; that in truth we have found much more difficulty in our Attempts to have it hearkned to, than we had in the Invention it self; and that by consequence we are coming, though very unwillingly, to the Resolution of making our Application elsewhere for Encouragement. In order to which, we beg leave here to desire all the Patrons and Well-wishers of Learning and Ingenuity of all Nations, to give us the best Information they can of the several Rewards which are any where set apart for this Discovery, and on what Condition, and by what Methods the Discoverers may apply for, and obtain them. You, Mr. IRONSIDE, as an

English-

‘ *Englishman*, will, we believe, lament that a
 ‘ Publick Spirit should be so entirely departed
 ‘ out of *Great Britain*, that an Invention of the
 ‘ greatest Value and Usefulness, and Honour to
 ‘ it, should not be entertained therein; espe-
 ‘ cially when the Encouragement desired is on-
 ‘ ly a reasonable one, and the Receipt of no
 ‘ Part of it expected, until the Discovery is first
 ‘ found to be solid and practicable by the most
 ‘ competent Judges. But as you have hereto-
 ‘ fore observed this Want of Publick Spirit in
 ‘ *Britain*, you will be the less surprized at this
 ‘ new Instance of it. But then we think it
 ‘ cannot be expected that we should disclose so
 ‘ important and beneficial a Secret, till we are
 ‘ secured of some considerable Reward for it.
 ‘ And we do here declare, that as soon as ever
 ‘ we have such Security given us, we shall rea-
 ‘ dily communicate the same. And we also de-
 ‘ clare, that none of the Guesses we have heard
 ‘ of, as to the particular Nature of our Method
 ‘ it self, or Stories that pass abroad, as to our De-
 ‘ spondency about it, are other than groundless
 ‘ and ridiculous Fables. Give us leave there-
 ‘ fore, Sir, under your Name, to lay these our
 ‘ Thoughts before the Publick; and you will
 ‘ thereby farther oblige the Trading and In-
 ‘ quisitive World, and in particular,

Your very humble Servants;

William Whiston,
 Humphry Ditton.

[N^o

To the ENGLISHMAN.

S I R,

‘ I Was Yesterday musing not only upon the
 ‘ Variety of Tempers among us, and how
 ‘ much one *Englishman* differs from another here
 ‘ in *England*, but also upon the great Variety of
 ‘ Humour in the very self-same Person, and
 ‘ how much the very Man is at one Hour unlike
 ‘ what he was at another ; and this without any
 ‘ intervening Accident to soure him, but from
 ‘ the meer Effect of Temper. I ran this through
 ‘ very many Causes and Principles ; but at last
 ‘ seemed satisfied in my self, that the great
 ‘ Source of this Irregularity is the common Cust-
 ‘ tom of the Female Parents, to put their Off-
 ‘ spring into the Hands of Nurses negligently
 ‘ or injudiciously chosen ; though at the same
 ‘ time, any but the Milk which Nature design-
 ‘ ed for the Portion of the Infant must be a
 ‘ great Shock upon its tender Being. I col-
 ‘ lected that I had read something in *Aulus*
 ‘ *Gellius* upon this Subject with Satisfaction. I
 ‘ cannot but think there is a great deal in *Fa-*
 ‘ *vorinus*’s Philosophy, mentioned in that Au-
 ‘ thor. When I have beheld a Man of a sober
 ‘ and temperate Character fall into intemperate
 ‘ Rage upon slight Provocation, and that even
 ‘ in a publick Assembly, I have traced his
 ‘ Life to his Nurse, and found that he received
 ‘ his first Nourishment from the Bosom of one
 ‘ of those Ladies who were concerned in the
 ‘ *British* Fishery. But in the Examination of
 ‘ Faults

' Faults People should always look at home;
 ' therefore I must confess to you, that immo-
 ' ral Nourishment has had very ill Effects upon
 ' the Blood of me, my self, who now write to
 ' you. My first Support of Life was indeed
 ' from the Breast of my own Mother, a Wo-
 ' man of great Beauty, Virtue, and Piety; but
 ' a Fit of Sickness disabled her from perfecting
 ' that good Office towards me: And three
 ' Months before I was weaned, you must know
 ' I was, for want of Time to chuse better, put
 ' into the Hands of a Lady most liberal of her
 ' Flesh to the whole County in which we lived.
 ' It's to this unfortunate Accident I attribute that
 ' I have not all the Aversion I ought to those
 ' who trespass in the Point of Chastity; and to
 ' carry the Observation yet farther, as a Natu-
 ' ralist, I must own to you, that Creatures of my
 ' Nurse's Quality, as well as Inclination, have
 ' been more pleasing in my Eyes than Women
 ' of a superior Order. Having given you a Tes-
 ' timony from my own woful Experience, I
 ' shall add to it the Translation of what *Aulus*
 ' *Gellius* reports *Favorinus* to have said on this
 ' Subject.

' IT was (says *Gellius*) told *Favorinus*, in
 ' my hearing, that the Wife of one of his Scho-
 ' lars was just delivered of a Son; Let us go
 ' then (says he) to see how the good Woman does,
 ' and wish the Father Joy: He was a Senator,
 ' and of a noble Family: Accordingly we fol-
 ' lowed *Favorinus* to the House. At our first
 ' Entrance, meeting the Gentleman, we sa-
 ' luted him, and sitting down, after some Ques-
 ' tions

' tions about the Time and Difficulty of her La-
 ' bour, understanding she was just compos'd to
 ' Rest, he began, Well (says he) I do not doubt
 ' but your Lady will nurse her own Child : At
 ' which the Mother interposing, said, she thought
 ' her Daughter might be spared ; that the Pains
 ' of Bearing were sufficient, without the addi-
 ' tional Burthen and Trouble of Nursing. Pri-
 ' thee (says he) Good Woman, Let this Lady
 ' be the compleat and entire Mother of her own
 ' Child ; for how unnatural is this, to be as it
 ' were Half-Mothers to them, to bring them
 ' forth, and then immediately dismiss them ?
 ' To support and nourish in the Womb what
 ' they neither knew nor saw, and to deny them
 ' that Nourishment, when they come to see
 ' them endued with perfect Life, and imploring
 ' their Assistance ? Can you think (added he)
 ' that Nature should have furnished Women
 ' with those two beautiful Excrecencies for
 ' Ornament only, and not rather for the Sup-
 ' port and Sustenance of their Children ? This
 ' indeed seems to be the unaccountable Opinion
 ' of some, who with all the Hazard they suf-
 ' fer at the turning of their Milk, endeavour to
 ' dry up and extinguish that sacred Fountain
 ' for the Support of the humane Frame ; as
 ' there are others, who for the sake of Beauty
 ' and Shape, use Arts to suppress and stifle the
 ' Birth in the Womb ; which as it is a Practice
 ' universally detested and abhorred, thus to
 ' destroy the Man in Embryo, and whilst he is
 ' just fashioning under the Hand of Nature,
 ' what less is it to deprive him when he is per-
 ' fectly

'fectly formed, of his natural and genuine
 'Nourishment? But (say they) if the Child
 'lives and thrives, what matter whose Milk it
 'is? Why don't they say, What matter of
 'whose Body it was born, or of whose Blood
 'and Spirits it consists? Is not the Blood in the
 'Breast, though altered by Heat and in Co-
 'lour, the same it was in the Womb? And is
 'not the Provision of Nature herein wonder-
 'ful, that when the Blood has done its Parts in
 'forming and finishing the Child in the Womb,
 'it then ascends up higher, ready to issue forth
 'in salutary Streams for the Support and Estab-
 'lishment of the first Principles of Life, and
 'to recruit the new-born Babe with its proper
 'and natural Sustenance?

'IT is not without Reason thought, that the
 'good or ill Qualities of the Milk have a consi-
 'derable Influence on the Mind and Body, and
 'contribute as much as any thing towards fra-
 'ming a Similitude of Temper and Disposi-
 'tion in the one, as well as of Strength and
 'Beauty in the other. The same Observation
 'holds in Beasts as well as Men; and if you
 'were to bring up a Lamb and a Goat with
 'each other's Milk, you would find their Coats
 'would mutually contract somewhat of the Soft-
 'ness and the Roughness which is peculiar to
 'each Kind; and so likewise the Growth and
 'Improvement of Trees and Fruits depends
 'more upon the Nature of the Soil and Water
 'they are fed with, than the very Seed that is
 'sown; so that a Tree which thrives and flour-
 'ishes in one Place, shall, by being transplant-
 'ed

‘ ed to another and a meaner Soil, quite wither
‘ and decay.

‘ WHAT Madneſs is it then to leave a Body
‘ and a Mind, formed upon noble and generous
‘ Principles, to be corrupted by the baſer Mix-
‘ ture and Allay of a Stranger’s Milk? Espe-
‘ cially if your Nurſe (which too frequently
‘ happens) ſhould prove diſhoneſt, intempe-
‘ rate or lewd, and there is not always that
‘ Care which ought to be even in the Choice of
‘ them. Is it fit we ſhould ſuffer the Infant to
‘ be thus perniciously infected, and to draw
‘ his Breath and Life out of a mean ignoble
‘ Body? It is no wonder that we ſee ſo many
‘ Children bear ſo little Reſemblance of their
‘ Parents. Well therefore did *Virgil*, when he
‘ was deſcribing a ſavage and inhuman Diſpoſi-
‘ tion, add,

---- and Tygers gave thee ſuck.

‘ intimating the great Part which the Nurſe has
‘ in forming the Temper of the Man. But be-
‘ ſide all this, there is another Conſideration not
‘ to be overlooked or unregarded; that thoſe
‘ Mothers who do as it were diſcharge their
‘ Children from them, and thus diſpoſe of them
‘ abroad, do at leaſt weaken, if not diſſolve
‘ that Bond of Love and Tenderneſs which Na-
‘ ture ties between them; for as ſoon as the
‘ Child is out of Sight, that Ardency of Mater-
‘ nal Affection inſenſibly decays, and we hear
‘ no more of that Impatience and Solitude
‘ which would otherwiſe diſcover it ſelf, than
‘ if the Object of it were in the Grave. I might
‘ add that the Thoughts and Inclinations alſo

of the Infant are apt to fix and center in the Person from whom it has derived its Nourishment, and with whom it has been most conversant, without any apparent Want or Desire of its Mother. When therefore these first Tendencies of Affection are thus byass'd and perverted, whatever After-love Children thus educated may shew their Parents, it seems in a greater measure owing to Opinion and Custom, than to a true Principle of Nature.

I am, Sir, your humble Servant, &c.

To the ENGLISHMAN.

S I R,

YOU was so kind as to publish a Letter from my Sister *Bohea*; and though by your Design I know you to be an Enemy to Idolatry, yet I hope you will grant the same Favour to the *Idol*, a Name I went by in the famous *Spectators*; and indeed so far applicable to me, as having many Votaries, and being regardless of what they say: Notwithstanding which, and the large Bar I have purposely made to prevent the Flood of Oratory from drowning the *Venus* it self created, I am still pestered with Sighs from empty Stomachs, Speeches from empty Heads, and Vows from hollow Hearts: All which I can attribute to nothing but the Love some People have of talking without Contradiction; for I seldom answer, lest I should draw on my self some fulsome Reply. Pray, Sir, form to your self the Pain of a Woman forced to be silent, and then pity me. Pity her who accuses no less than

‘ than three polite Professions of impertinent
 ‘ Cant. A certain Lawyer says, he has a good
 ‘ Action for Assault and Battery on his Heart :
 ‘ A certain Physician says, I am his Disease ;
 ‘ and a Student calls me *The Rose of Sharon*.
 ‘ Why must I hear what I disapprove, because
 ‘ others see what they approve? Surely they
 ‘ must have weak Heads indeed that my Li-
 ‘ quors can disorder. Rudeness in a Tavern
 ‘ may be thought a Depravation of the Under-
 ‘ standing for the present : To be rude in a
 ‘ Coffee-house argues the entire Want of it. Sa-
 ‘ tisfy them, Sir, they are not to come to such
 ‘ Places to see the Bar-keeper ; and that as I
 ‘ take more Care about my Liquors, I had ra-
 ‘ ther they would applaud them than my self.
 ‘ But such is the prevailing Practice of Idola-
 ‘ try, that I have one Lover too blind to see me
 ‘ that pretends to admire my Beauty : How-
 ‘ ever, he is more tolerable than the rest, be-
 ‘ cause he can’t see me, he can’t see me laugh at
 ‘ him.

Your humble Servant,

Lucinda Brunetta.

[Nº 31. Dec, 15.]

Ajax immeritos dum occidit, desipit agnos, Hor.

A MONG the Persons who are entitled to
 the Pity and Tendernefs of Mankind, in-
 nocent Sufferers deserve a very great Share, but
 those who suffer for their Virtue a yet larger.
 Men who have endured Hardships for the Tes-
 timony of a good Conscience, cannot but be re-

ceived with the highest Veneration by those who are touched with a Sense of Religion; they feel in themselves a Relation to them more forcible than even the Instinct of Blood, a Relation that will outlive this Being, and be enjoyed by those who truly believe, after Time is swallowed up in Eternity. No Entry of any great Captain, after Victory, or Coronation of the greatest Prince in any Age, could in the Recount of them afford to a well-disposed Mind an Idea of such true Greatness, as the Relation of the Generous and Christian Reception which the People of *Geneva* gave the poor Protestants, who were manumitted from the *French Gallies*, and came into their Territories naked and hungry, without any thing to recommend them but their Sufferings and Miseries. The Magistrates and chief Gentry of this little State had enough of primitive Simplicity and Christianity to go out in Procession, and meet Persons of the highest Characters, that of Confessors, with due Veneration. The same Men who had been rated with the Whip, and received the Orders of their Commanders with Stripes, are now treated with Deference and Civility. Those Bodies which were sustained only with Food enough to preserve them for receiving new Torments and Indignities, are refreshed and cloathed with all the Comforts and Conveniences of Life.

A Hundred thirty five were the Number of these poor Sufferers thus treated at *Geneva*, for whose Accommodation that little Town raised 7000 Dollars, which, considering the Difference
of

of the Greatness and Wealth of the two Cities, may be reckoned equal to 50000 *l.* Sterling so bestowed in *London*. But the People of *Geneva* have not alone enjoyed the Opportunity of exerting so worthy and noble a Charity; for Twelve of their Number have been deputed to thank Her Most Excellent Majesty, at whose Instance they were restored to the Blessings of Liberty. Ten of these Gentlemen are now in *London*, and have received uncommon Bounties and Civilities from our Countrymen the *French* Protestants, who have fled from the like Fate, and have added to the Wealth and Manufacturies of this Nation to a Degree which highly overpays the Obligation of being incorporated into our People; but others of our own Nation, who have not had so lively an Admonition to their Charity, as being Eye-Witnesses of the *French* Severities, have with much Generosity distinguished these Confessors. Thirty Gentlemen of Virtue and Fortune, to testify their Respect for Persons that have suffered so much for the Cause of Religion, made an Entertainment for the Deputies of the Unfortunate, and after Dinner gave a Hundred Pounds towards the Relief of them, and 174 of their Brethren still remaining on Board the Gallies. This Bounty seems to presage, That when the *English* shall know there are some of these *Confessors* now in *England*, by whose Means and Informations their Charity may be directed, they will not be more backward than other Nations in relieving their Necessities, and rendering the Remainder of their Lives as easy as they have been miserable for

many Years past. Of the Guests of these Gentlemen, one had been thirteen, another sixteen, a third seventeen, and a fourth twenty Years on Board the Gallies : Three had suffered that Condition twenty four Years, and three others twenty eight ; during all which time they suffered the Tortures of Stripes, Chains, Dungeons, Nakedness, and Labour, with no other Support than a small Allowance of Beans, Bread, and Water.

HOW deplorable a Consideration is it, that any Part of Mankind can be so besotted, as to imagine they are within the Pale of the Christian Church, when they persecute the Followers of the same Saviour for Difference in their Manner of Worship, with a Cruelty which is fit only for Demons to exercise : But this Scene is what absolute and unlimited Power, lodged in so weak a Being as Man, exposes to open Day ; but if we could look into the secret Chambers of Tyranny, and behold all that are now, without Law or Reason, sent into Imprisonment, there in melancholy Solitude to prey upon their own Thoughts to Distraction, in Chains, Dungeons and Darkness, to bewail themselves to Desperation, or according to the Ingenuity of their Tormentors, to suffer less Punishments, suited to the Qualifications, Dispositions, and former Fortunes of the Sufferers, it would give us a yet more terrible Idea of lawless Grandeur. But perhaps it is remote to enter into too nice a Detail of the Horrors of such a Government within its own Realms ; but I am sure it is of near Concern to us to be very apprehensive how
 their

their Arts or Arms may extend their Power over other Nations, especially by any Latitude taken in the Performance of Treaties. I shall urge this Thought no further, than by presenting the Reader with the following Letter.

To the ENGLISHMAN.

SIR, *Hague, Dec. 6, 1713.*
 I Have read many of your Papers, and from an honest *English* Spirit I observed in them, thought an Account of the *French* Way of demolishing *Dunkirk* would be received as a Matter of the greatest Moment. The *Risbank*, *Fort Blanc*, and Outworks of the City of *Dunkirk*, are demolished; but the Port, the Basin for the Men of War, and the great Sluices by which the Canals of *Furnes*, *Bourbourg*, and *Bergh St. Winoc*, discharge themselves into the Port, and cleanse it, are still entire, and there is no Appearance of its being ever intended to destroy them; so that all yet done, or indeed likely to be done, may be only an Elusion of the Treaty, and agrees most exactly with what was proposed in *Tugghe's* Memorial, viz. the ruining the Fortifications, and preserving the Port. They have indeed begun to demolish three of the Bastions of the Body of the Place, but work so slowly, that it looks as if nothing more were designed by it, than to prevent its being said the Demolition was discontinued. And it is publickly said at *Dunkirk* by the principal Merchants and Inhabitants, that it was to go in this manner till the Meeting of the *British* Parliament; and they have

‘ have received such mean Impressions of our
 ‘ Nation, as to hope that an Address will then
 ‘ be procured from the House of Commons, to
 ‘ desire the Queen to preserve the Port of *Dun-*
 ‘ *kirk*, and keep it in her Hands; for the same
 ‘ Reasons alledged in that which prayed Her
 ‘ Majesty to keep Possession of *Ghent*, *Newport*,
 ‘ and *Bruges*. And as the said Port would by
 ‘ this means escape the next Sessions of Parlia-
 ‘ ment, they did not apprehend any further
 ‘ Enquiries. It’s necessary likewise to observe,
 ‘ that the *French* are making a new Causey from
 ‘ *Lisle* to *Dunkirk*. It is known to every body
 ‘ that *Dunkirk* is the Port where all Goods and
 ‘ Merchandize from *Lisle* are sent to be embark-
 ‘ ed; these Goods are brought in Waggons,
 ‘ and a Causey made for their more convenient
 ‘ passing between *Lisle* and *Dunkirk*, which
 ‘ Causey goes by *Ipres*; and consequently since
 ‘ *Ipres* has been in the *Dutch* Hands, the said
 ‘ Goods pay *Le droit de transit*. Therefore in
 ‘ order to avoid it, this new way is making
 ‘ from *Lisle* to *Dunkirk*, through that Part of
 ‘ the Country of *Ipres* which remains in the
 ‘ Possession of *France*. This Circumstance gives
 ‘ just Suspicion that they never mean to destroy
 ‘ the Port of *Dunkirk*; but if there were no o-
 ‘ ther reason but that of their beginning the
 ‘ Demolition at the Side of the Land, contra-
 ‘ ry to the express words of the Treaty, that
 ‘ is sufficient for our utmost Jealousie. There
 ‘ are still Eight Men of War from Fifty to
 ‘ Seventy Guns in the Bason, and all their
 ‘ Naval Stores: They talk indeed of fitting out
 ‘ their

‘ their Ships, and sending them with the Stores
 ‘ to *Brest*; but there are so few Hands at work
 ‘ on them, that before they can be ready they
 ‘ will see the Success of the Address they are
 ‘ ready to expect. The Guns and Parapets are
 ‘ taken away from the two Wooden Forts at
 ‘ the end of the *Jettée*; but this signifies no more
 ‘ to the ruining of the Port, than the blowing
 ‘ up the *Risbank* has done, these Forts and the
 ‘ *Risbank* being only for the Defence of the
 ‘ Port against an Enemy; and as the Materials
 ‘ are laid up with the greatest Care, so they
 ‘ may be very easily and soon repaired.

‘ THE Port of *Dunkirk* is formed by the
 ‘ running out of two Peer Heads, commonly
 ‘ called the *Jettées*, near a Mile into the Sea,
 ‘ and can never be totally ruined, unless the
 ‘ Foundation of the two Wooden Forts at the
 ‘ End of the Peer-Head or *Jettée* be entirely de-
 ‘ stroyed, and that the Sluices be blown up,
 ‘ by which the Canals of *Furnes*, *Bourbourg*,
 ‘ and *St. Winocbergh*, discharge themselves in-
 ‘ to the Port, and by their scouring, hinder the
 ‘ Sand from choaking it up.

‘ YOU may depend upon it this is the true
 ‘ State of the Affair of *Dunkirk*, which you will
 ‘ do Justice to your Country in printing; this
 ‘ Point being of the last Consequence to its
 ‘ Wealth, Trade, and perhaps its Liberty.

I am, S I R,

Your most humble Servant,

[N^o 32. Decemb. 17.] *Vincit amor Patriæ.*

GOVERNMENT is the subjecting of *Power to Authority*: Power arising from Strength, which is always in those that are governed, who are many; to Authority, arising from Opinion, which is in those that govern, who are few.

THE Roman Laws were made *Authoritate Senatus & jussu populi*, by the Authority of the Senate and Command of the People; what the Senate had consulted and agreed was proposed to the People, by whom it was enacted or commanded, because in them was the Power of Strength to make it be obeyed.

THE Authority of those that govern in any of the several sorts of Government, had its Original from, and must still be supported by, the *Opinion* those that are governed have of their Piety, Wisdom, Justice, Valour, Goodness, Sincerity, Love of their Country, and other Virtues; and whenever that *Opinion* in the Governed ceases, the *Authority* of those *Governing* will soon be at an End.

A Family is a sort of little Kingdom, and a Kingdom a great Family.

WHERE the *Pater Familia*, the Father of a Family, governs it with Prudence, Care, and Love, by supplying it with all the Necessaries of Life; by cloathing and feeding it; by teaching all his Family, as well by Example as Precept, Religion and Virtue; by cherishing and encouraging all good and virtuous Actions, Dispositions, and Inclinations, and by discountenancing

tenancing and punishing those that are evil and vicious ; it will naturally follow, that the Family of such a Man must have a very great Opinion of his Piety, Wisdom, Goodness, and other Virtues ; and as this Opinion encreases, the greater will be his Authority.

BUT if on the contrary, he should take no Care of, nor make Provisions for his Family, to protect it from Cold and Hunger ; and instead of treating them with Love, Tenderness, and Compassion, should exercise Acts of Cruelty and Barbarity towards them ; and from being an Encourager of Piety and Virtue, should become a dreadful Example of Prophaneness and Immorality ; his Family would soon be dispersed, his Authority be despised, and from being revered, obeyed, and loved, he would be slighted, contemned, and hated.

THE Case is the same with regard to the *Pater Patriæ*, the Father of a Nation or Country ; which every good Prince truly is, and all should be ; and even the most cruel and barbarous of the Roman Emperors have affected to be called so, when at the same time they were banishing, imprisoning, torturing, and murdering their People, and destroying their Country : I say the Case of the Prince is the same with that of the Father of a Family, his Authority will still encrease with his Virtues, and as his Vices encrease his Authority will decay.

THE several violent Changes that have happened to the Persons, and even the Races of Princes, in most Countries of *Europe*, have been owing to their *ceasing to be the Fathers of*
their

their Country, by affecting arbitrary and absolute Power, and engaging in Counsels and Actions contrary to the Interest of their People. Such Usage begot an Hatred and Contempt in the People of their Princes, and made them lay Hold of the first Opportunity that presented it self, to throw off their Chains.

OUR Constitution is so wisely calculated, and such strong Bounds set by our Laws between the Prerogative of the Prince and the Liberties of the People, that a Man would think it impossible for the one to invade the other: And yet our Histories afford us dreadful Instances of both; which have occasioned the spilling large Streams of the Peoples Blood, and that not without a Mixture sometimes of the Blood Royal.

I can attribute the Original of all these Misfortunes to nothing but *evil Ministers*; who, to make their Court to their Princes, flatter their Ambition with the Notion of their being greater than our Laws, and that such weak Cobwebs were designed only to tie up the feeble Hands of silly Subjects, and not those of a *mighty Monarch*: And thus by unjustly endeavouring to make them greater than the Laws, have made them (for every Act of Parliament is a Compact between the Prince and People, and the Prince is as much bound by it as the meanest of his Subjects) they make both Prince and People uneasy, occasion Jealousies and Distrusts one of the other; and when once the mutual Confidence is broken between the Prince and his People, the Prince may be
tempted

tempted to think the People do not deserve his Protection, and the People to think their Liberties worth defending.

IT was a wise Saying of a Frenchman mentioned by Sir William Temple, --- *Qu'un Roy d'Angleterre qui veut estre l'homme de son peuple, est le plus grand Roy due monde; mais s'il veut estre quelque chose d'avantage, par dieu, il n'est plus rien*, --- That a King of England who will be the Man of his People, is the greatest King in the World; but if he will be something more, by G--d is, he is nothing at all. The Meaning must be this, That a King of England, whilst there is a mutual Confidence between him and his People, as he is thereby Master of their Affections, so he may, in a Parliamentary Way, have their Purfes at his Command to defend his Honour and his Peoples Rights; and that a King of England thus beloved by his People, is the greatest King in the World: But if by evil Counsellors he should be tempted to break in upon his Peoples Liberties, by affecting an arbitrary and illegal Government, he is nothing at all; that is, the Peoples Love to their Prince will immediately lessen, and their Distrusts of him encrease; all the Wheels of Government will be clog'd and move heavily, and unless prevented by some happy Providence, the Consequences must be dreadful.

IT is (as I have said in a former Paper) a Maxim in our Law, That the King can do no Wrong: And there is also another Maxim, That the King is never in Minority. If the Heir Apparent to our Crown be an Infant not a Year old

old at the time of the Demise of his Royal Ancestor; our Law supposes him as capable of exerting the Royal Power, both in the Legislative and Executive Parts of it, as if he was an adult Person. This plainly shews, that by our Laws the Ministers, and not the Prince, are answerable for all Abuses of Power, and is an Explanation of the former Maxim; and nothing can be more certain, than that a Prince in his single Person, without evil Counsellors to advise, and wicked Agents to put such Advice in Execution, is altogether incapable of doing Wrong to the Constitution; so that this seems intended by our Law, on the one hand, to keep the Person of the Prince sacred from the Insults of an injured People, and, on the other, to deter publick Ministers from being guilty of such Crimes, as might justly bring upon their Heads the Vengeance denounced by our Laws, on such as shall dare to advise the Prince any thing that shall be detrimental to their Country.

HAD Rewards and Punishments in all Ages been equally distributed, there are many Families in the World, which now make a Figure, that probably would stand ranked amongst the meanest of the People; and others, on the contrary, which now lie under the severest Frowns of Fortune, that would appear with a noble Lustre derived down to them from the Merits of their Ancestors.

THIS prudent Caution of our Laws in charging all Abuses of Government on Ministers, leaves room for the Prince easily to afford a Remedy

medy to whatever Misunderstanding may at any Time arise between him and his People, *by resigning to the Law the wicked Authors of them.* And I must be of Opinion, that if that good, but unfortunate, Prince King *Charles* the First had made Examples of his Ministers and Judges, who advised him to levy Money on his Subjects without the Consent of Parliament, (I mean the Affair of Ship-Money) there had very probably been a Reconciliation between him and his People, and the Murther of that truly pious Prince had never happened: And the unhappy Prince his Son might have found it difficult to pick out a Ministry and Judges that would be such Enemies to their Prince and Country, as basely to flatter him with a *Power of dispensing with our Laws.* But when the Crimes of such Men have been permitted to slide by with Impunity, what other Interpretation will wicked, wily and crafty Men put upon it in future Ages, but that whatever Lengths they advise the Prince to run towards the Destruction of their Country, and that whatever Honours and Estates they gain to themselves by such evil Advice, they shall notwithstanding go unpunished, and leave their ill-gotten Estates and Honours to descend to their Posterities?

To the ENGLISHMAN.

S I R,

London, Decemb. 14. 1713.

‘THE Court of Common-Council being
‘ made out of the Lord-Mayor, Alder-
‘ men, and Common-Council-men chosen at
‘ the several Wardmores of this City, to re-
P present

‘ present the several Precincts of each respective Ward ; it may not be amiss at this Juncture briefly to set forth the Power of this Court constituted and made up as aforesaid.

‘ THIS Court represents the whole Body of the Citizens, and has a Power to make By-Laws for the well governing of the said City as they shall think fit ; so that the Welfare and Happiness of this great trading City very much depends upon the Resolutions and Inclinations of this Court. It therefore greatly behoves every honest Citizen seriously to consider what Person he chuses to represent him in Common-Council, especially at this Time, when an Interest is making to chuse such Men as will join in a new Scheme laid for petitioning the ensuing Parliament, to pass the Bill for making the 8th and 9th Articles of the Treaty of Commerce more effectual, although the last Parliament have thrown out the same as destructive to the Trade of this Kingdom ; and it is such as would inevitably starve our Poor, and sink our landed Interest.

‘ I write this out of the Love I bear to my Queen and Country, and hope you will for the same Reasons insert it in your Paper.

I am, SIR, Your most humble Servant.

[N^o 33. Dec. 19.]

-----Nunc somno & inertibus horis

Ducere sollicita jucunda oblivia vitæ. . Hor.

BEING at this present Writing a little touched with the Disease the Writer of the follow-

following Letter complains of, his Epistle shall be the Business of the Day.

To the ENGLISHMAN.

S I R,

HAVING gone through the Amusement of Books and Conversation, and that grand Impertinence of Business, and finding my self to be one of those very wise modest Persons, who gain no other Knowledge by their Studies than that of their Ignorance; and that from daily Discoveries of my Insufficiency, my proposed End of compleat Knowledge was rather retarded than advanced, I grew sick of any further Pursuit that way.

Now since to a Man of my Humour there was nothing but Trifling and Impertinence in Company and Books, nothing but Villany in Business, and that this supernatural Gift of Reason, which we so much value our selves upon, gave me more Pain than Pleasure, I resolv'd to think upon some Method rather to damp than quicken its Force, I had with much Care and Cost got a Collection of the best Books, and of the most beautiful and correct Editions. Hence flow'd all my Misfortunes; and from this grand Supply of Materials for thinking, arising from the Charms of Poetry, Philosophy, and Oratory, I was seduced into that State of Sorrow, which *Solomon* affirms to be the Consequence of much Knowledge: Besides, as I was naturally modest, I was under the Pain of a constant

‘ Sollicitude to exert my self in Publick, and an
 ‘ Inability or Repulse in the Endeavour. My
 ‘ Books therefore I sold, as the World thought
 ‘ very cheap; but as it appeared to me, who
 ‘ knew the Mischief of them, the Advantage
 ‘ was on my Side. However, I was so generous
 ‘ in the Disposal of them, as not to let them
 ‘ fall into the Hands of a Man of Parts, know-
 ‘ ing the Calamities they would lead him into,
 ‘ but found me out a very dull Fellow, who
 ‘ would admire them on the Shelf. I threw off
 ‘ the generality of my Acquaintance, and kept
 ‘ a few of them with no other Purpose but to
 ‘ gratify a malicious Pleasure I promised my self
 ‘ in Accounts of the frequent Repulses and Dis-
 ‘ appointments they should meet with in Busi-
 ‘ ness and Pleasure, and which I in the blessed
 ‘ Repose I shall presently speak of, should inevi-
 ‘ tably avoid. A retired indolent End, after ha-
 ‘ ving spent most of their Life in the Bustle of
 ‘ Business, is what all Men propose. If then,
 ‘ thought I, I pursue this End by the quickest
 ‘ Method, *Secessus mei non desidia nomen sed tran-*
 ‘ *quillitatis accipiant*, Plin. let not my Retire-
 ‘ ment be called Sloth, but Tranquillity.

‘ YOU must know, when I was a School-
 ‘ Boy, it was with great Difficulty and Relu-
 ‘ tance that I was rouzed out of my Bed in the
 ‘ Morning: And when I was up, such a Stupor
 ‘ hung about me as exposed me to very great
 ‘ Suffering, for the Omission of some Duties,
 ‘ exacted from me, in this my Sleep.
 ‘ I cannot say that those Hours in my Bed were
 ‘ the sweetest in which I was sunk into the most
 pro-

‘ profound Sleep, for here the insensibility destroyed the Pleasure; but such in which I was seized with such a soft Oppression and pleasing Heaviness, as just left me sensible only of the present Moment. This, according to the Top of my Paper, was *to live in the sweet forgetfulness of a Life full of Solitude*. The Remembrance of this untroubled State, with the Inquietudes I have since suffered from impertinent Pursuits, made me resolve to obey my Nature, and indulge my self in this gentle Inactivity. I have therefore purchased a Bed of the finest Down, and an easy Chair of the most convenient Structure, in which I resolved to doze away the Remainder of my Days, and to make use of that admirable Line in a late Comedy.

Repose my wearied Limbs till they more weary be.

‘ IF there is, thought I, not the true Philosophy in this my way of Life, there is the Indulgence of an Appetite less vicious than in the ordinary one; and I was very much pleased with Sir *W. Temple*, who says, *Where Ambition and Avarice have made no Entrance, the Desire of Leisure is much more natural than of Business, and Care.*

‘ IN a very short Time I found a professed Design to consult Ease, was going quite out of the way to arrive at it, like the Disappointment of those who design to be Merry or Witty. Having a free fortune, single, and at Liberty to live my own Way, I have settled myself in Lodgings in one of the Inns of Court;

' where I have eat and slept very plentifully for
 ' Three Yearslast past; and having got into an
 ' Habit of lolling at Home, I am become, I
 ' find, a very delightful Figure to those Acquain-
 ' tance whom I have retained, but am so far
 ' from being free from Care and Pain, that I
 ' have only obtained a greater Inability to bear
 ' them, and instead of an easy Indolent, am a
 ' froward peevish Fellow, fit for nothing but to
 ' make a Jest of. An entire Inactivity of Body
 ' and Mind, is so far from giving us Tranquili-
 ' ty, that it only brings upon us an uneasy Sati-
 ' ety, and disrelish of all Things and Persons a-
 ' bout us. My hopeful select Friends take no
 ' small Pleasure in entertaining themselves with
 ' the Singularity of Humour that I am grown
 ' into; and one of them this Afternoon, who
 ' takes upon him to play me off, as the Phrase
 ' is, stole by my Man, and, attended with two
 ' or three of his Comrades, finding me asleep
 ' after Dinner on my Couch, thought it very ap-
 ' plicable to repeat the following Line out of the
 ' Dispensary.

*This Place so fit for undisturb'd Repose,
 The God of Sloth for his Asylum chose.
 Upon a Couch of Down in these Abodes,
 The careless Deity supinely nods.
 His leaden Limbs at gentle Ease are laid,
 With Poppies and dull Night-shade o'er him spread.
 No Passions interrupt his easy Reign,
 No Problems puzzle his Lethargick Brain;
 But dull Oblivion guards his peaceful Bed,
 And lazy Fogs bedew his gracious Head.*

‘ THIS

‘ THIS Application, by the spightful Noise
‘ that I heard upon it, made my Friends ex-
‘ tremely merry; and my yawning upon the
‘ Disturbance gave Occasion for the Repetition
‘ of two more Lines, which encreased the Thun-
‘ der of their Merriment.

*The God of Sloth amaz’d at this new Din,
Thrice strove to rise, and thrice sunk down again.*

‘ UPON these dangerous Interruptions, my
‘ Servant is always ready with a Bumper of
‘ Mum to present to my Lips, which seldom fails
‘ to secure me in my Lethargy. Thus instead
‘ of being what I was once reckoned, witty in
‘ my self, I am only the Cause of Wit in others.
‘ In cold Weather I sit in a direct Line against
‘ a large Fire, which is a mighty Composer and
‘ Beguiler of the impertinent Thoughts that are
‘ apt to trouble the Imagination.

‘ MY Faculties having nothing to entertain
‘ them, but faint broken Images that dwell up-
‘ on my Brain, my Sleep is attended with the
‘ most disastrous Adventures. My Dreams are
‘ full of such Dangers as *Othello* tells of in
‘ *Shakespear*.

*The Anthropophagi, and Men whose Heads
Did grow beneath their Shoulders:
Of Hair-breadth Scapes in th’ imminent deadly
Breach,*

*O Moving Accidents by Flood and Field,
Of being taken by the insolent Foe,
And sold to Slavery: O my Redemption thence, &c.*

‘ BUT I assure you, Sir, the lazy Life I have
‘ led, is now become more painful than the

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‘ most laborious servitude. He is unhappy that
 ‘ has a severe Master, but not so much as the
 ‘ Man who is a Burden to himself.

‘ MANY of my Acquaintance will know me
 ‘ by this Representation ; and since I am res-
 ‘ olved with all convenient Speed, after I have
 ‘ fasted and watched my self into the Shape of
 ‘ other Men, to come into the World again, I
 ‘ desire you to print this, that they may not be
 ‘ surprized when I make my first Appearance. I
 ‘ have made some Progress already, and have
 ‘ been awake three Hours without eating or
 ‘ drinking. As I take mine to be as remarkable
 ‘ as the Life of your Man in the lonely Island,
 ‘ I expect to appear as an Author, before I ob-
 ‘ lige the Publick again with the Sight of my
 ‘ Person therefore pray print this.

I am, Sir, Your most humble Servant.

[N^o 34. Dec. 22.]

*Hos animat Patriæ pietas, & dulcis, amœna
 Libertatis amor-----*

THE Ideas we receive of Things while
 we are young are so lively and pleasing,
 that it is with the utmost Satisfaction we see those
 Places in which we pass'd some part of our Youth.
 These naturally bring back to our Minds a thou-
 sand little Occurrences and gay Thoughts that
 we should otherwise never have enjoy'd again,
 and might probably give the first Hint to the
 Design of a *Local Memory*.

SOME Business lately called me to Oxford,
 and it was with infinite Pleasure that I beheld an
 Univer-

University of which I had once the Honour to be a Member. The Sight of that College I am more particularly obliged to, filled my Heart with unspeakable Joy. Methought I grew younger the Moment I stepped within the Gate, and upon my entering the Hall in which I had so often disputed, I found my Logick come afresh into my Head, and that I could have formed Syllogisms in Figures whose very Names I had not once thought of for several Years before. The Libraries, Quadrangles, and Grove, all renewed in my Mind, an hundred little pleasant Stories and innocent Amusements, though in the last place I could not help observing with some Regret the Loss of a Tree, under whose Shade I had often improved my Acquaintance with *Horace*.

THE whole University since I left it had received considerable Alterations. Every College seems to have endeavoured to out do it's Neighbours, either in the Neatness or Magnificence of its Buildings.

THAT *Publick Spirit*, which has always been so visible in this Commonwealth of Learning, can indeed never be sufficiently commended. When a Chappel has been to be rebuilt, or a College to be adorned, I have known the Fellows of it, from an Income of Three or Fourscore Pounds *per Ann.* contribute more largely than a Squire in the Country towards the repairing of a Church that was in his own Presentation, and threatned to fall upon his House.

THE University Printing-House lately erected is a Structure truly worthy that Society ;
and

and while *Christ-Church* daily rises in Magnificence and Reputation under the Conduct of *Favonius*, we may hope at last to see it every way come up to the first Design of its generous Founder.

I was at *St. Mary's* the *Sunday* after I came down; and before the Service of the Church began, could not forbear casting my Eyes with Pleasure on the Youth of our Nobility and Gentry assembled together on so solemn an Occasion. I was pleased to think that I could trace in the Face of one an able Law-giver, of another a worthy Patriot, or a good Divine.

I went from hence with a Gentleman to his Chambers, who is a Senior Fellow of a College, and was a Contemporary of Mr. IRONSIDE'S. He entertained me with that unaffected Frankness and Good-nature which is almost peculiar to the Universities, and in a short time gave me to understand, that after having made some fruitless Efforts to establish himself in the World, he was at last come back again to his College, which he merrily called his *Sheet Anchor*, and where, he told Me, he resolved to pass the Remainder of his Life. I here, says he, enjoy the Company of two or three Friends of my own Humour, and have all the Conveniencies of Life, without being solicitously careful how to provide them. I have been engaged, continues he, among some of the busy Parts of Mankind, and upon Comparison cannot help thinking, that our way of Life here might be the most agreeable in the World if it were not our own Fault. What I have often observed with a great deal of Concern is, that if any Misunderstanding

ing

ing arises among the Members of a College, tho' its Foundation be but a meer Trifle, it is carried to a greater Height, and pushed on with much more Fury and Warmth, than we shall usually see in any other Place. Whether or no it be, that having little to do with active Life, we sometimes make our Quarrels supply the Place of Business; or, that our being so frequently obliged to meet together, does not give our Resentments Time to cool, but is continually whetting our Passion, by bringing into our Sight the Persons we are offended with, I shall not pretend to determine.

AFTER having drank the Health of our common Friend Mr. IRONSIDE, and talked of several other indifferent Matters; our Discourse fell insensibly on our present Party-Disputes and unhappy Divisions: I must tell you freely, Sir, (says the good Man) that your Papers are not read among us with that general Applause those of your Predecessors met with: For my own part, I know your Character too well, from my Friend NESTOR, to doubt of your most hearty and unfeigned Affection for the Church of *England*: But you are not to wonder if we of this Place especially, who are so thoroughly convinced of the Excellency of her Constitution, are easily alarmed at the least Appearance of any Design against her. If cunning Men can so manage this good Disposition in us, to make us approve of some Measures before we see in what they will end, you must at least allow that our very Errors arise from a noble Cause. However, if I am not much mistaken, the University will
for

for the Future see with her own Eyes, judge of Persons without the little Prejudices of Parties, and give her Voice to Merit wherever she sees it. We have something of a late Instance of this in the Notice she took of two Gentlemen, after the most honourable and publick Manner she could possibly have done.

MY Host at these Words stepped into his Study, and brought out the *Academia Oxoniensis Comitia Philologica*, or, a Collection of those Exercises that were spoke in the Theatre at their last publick Act. He turned to the Copy of Verses entituled, *Preli Academici Immunitas*, upon *The Immunity granted to the University-Press*: In which, after some observations that the late Tax upon Books and Pamphlets will lessen the Number of Scriblers, there are the following Lines,

D. ----- *At si nervosa Catonem
Pagina quæ tradit Scenæ, feliciter Audax,
Prodeat Immunis Censu nill respuo. Non tu
Magne Poeta, humiles inter Numerabere Vates,
Quos hodierna dies parit obluctante Minerva.
Altius insurgit tua musa, atq; amula Graiis
Romanisq; nitet, deciesq; audita placebit.*

C *Vidi ego Romana cum jam gravitate Verendus
Ingreditur atrox Scenam Cato, cum sibi lethum
Conscierit torvus, robustaq; Pectora ferro
Nundarit, frustra prohibent fidum agmen, amici,
Et moritura super crudeli vulnere Roma.
Intus agit Stimulos, animumq; incendit honestum.
Libertatis amor, Lethoq; interrita Virtus.*

H. *Vidi*

H. *Vidi ego Clamosi moderantem fræna Theatri
Te, Britonum Censor, speciosaq; dicta notantem,
Et Plausum Regere, & turba dare Jura Sequaci.*

Which, for the Benefit of my English Readers, may be pretty nearly thus translated.

D. *But if those manly Pages that brought Cato lately on the Stage, and succeeded so happily in the bold Attempt, had been exempted from the common Tax, I should not have been against it. Thou, O great Poet, shalt never be ranked among the wretched Bards of our Age, who writ without Genius, and in spite of Minerva. Thy Muse rises high above these, rivals the ancient Greeks and Romans, and will for ever please her Audiences.*

C. *I saw stern Cato come upon the Stage truly awful, and in all his Roman Greatness, when he was obstinately determined to die, and exposed his manly Breast to the Dagger: Neither the Fate of Rome that depended on his Life, nor his few faithful Friends, could shake his Resolution; the LOVE OF LIBERTY, and a Virtue above the Terrors of Death, confirm him in his Purpose, and fire his honest Soul.*

H. *I saw thee, O Censor of the Britons, holding the Ruins of the noisy Theatre, pointing out to them each noble Sentiment, directing their Applauses, and giving Laws to the Multitudes, who readily obeyed thee.*

I was pleased with my good-natured Friend's Observation, and that Spirit of Liberty that appears in the foregoing Lines. I have ever been of Opinion; that our Universities, as they are the strongest Supports of our Church, will be
no

no less zealous in the Defence of our civil Liberties, whenever they shall see them openly attacked. One of those Illustrious Societies cannot yet have forgot, when, by a most unexampled Piece of Cruelty, Six and Twenty of her Members, for refusing to be guilty of direct Perjury, and bravely opposing an illegal Commission, were all of them deprived of their Fellowships, made incapable of any Ecclesiastical Dignity; and such of them as were not then in holy Orders, declared and adjudged incapable of being ever admitted into the same.

I shall conclude with this Observation, That these noble Foundations and Monuments of the Vertue of our Ancestors, are in their very Nature directly opposite to Tyranny and unlimited Power, since as *Ignorance* is a natural Consequence of *Slavery*, *Arts and Sciences* may be properly called the *Eldest Daughters of LIBERTY*.

[N^o 35. Decemb. 24.]

Quis nisi mentis inops oblatum respuat aurum?

AMONGST the fair Sex, it is generally esteemed a much more unpardonable Crime to call a Lady *old* or *ugly*, than to reflect on her Character in the Point of *Chastity*; and amongst us Men, it is universally more patiently born to be reproached for being a *Knave* than a *Fool*.

PRAISE and Blame, in spite of all that the sage and virtuous Part of Mankind can say, will

will be bestowed according to this Manner of thinking by the Generality of the World. It behoves therefore the ENGLISHMAN to vindicate our Nation from general Aspersions which foreign Authors have taken the Liberty to throw upon us to the Disparagement of our Understanding.

O U R good Sense, solid Learning, and thorough Knowledge in all the politer Arts and Sciences, equal, if not exceed, those of any other Nation in the World; and I do not find from our own or foreign Histories, but our Ancestors were as learned and as wise as any of their Contemporaries.

PHILIP DE COMINES has given me great Offence in an Opinion he has delivered; and tho' he is otherwise an Author for whom I have a great Respect, I shall not let him go unanswered.

I N his Memoirs he mentions a *Treaty made at Picquiny* between Edward the Fourth King of England, and Lewis the Eleventh the French King. He is pleased on this Occasion to be very severe upon us, and to say, *That the King of England and his People were not so well versed in the Finesse and Subtlety of the Kingdom of France, but went more abruptly and ingeniously about their Business, so that they were not so quick at discovering the Artifices and Compliments on that Side the Water; And that the English were not so politick in their Treaties and Capitulations as the French; Let People (says he) talk as they will, they go on bluntly with their Business; but it concerns a Man to be cautious and have a Care how he angers them.*

N O W

NOW that I may shew this Gentleman to be wonderfully mistaken, I shall prove from his own History that our worthy Ancestors were *no Fools*. In order to which I shall give as succinct an Account of that Affair as I am able.

THE King of *England* lying with his Army at *Dover* ready to embark for *Calais*, to assist his Ally the Duke of *Burgundy* against the *French King*, dispatches Garter King at Arms with a Letter of Defiance.

THE Contents of this Letter were, *That the French King should surrender to the King of England the Kingdom of France as his Right and Inheritance, to the end that he might restore the Church, the Nobility, and the People to their ancient Liberty, and relieve them from the great Charge and Slavery they were under; and in case of Refusal, he declared all the ensuing Miseries and Calamities would lie at his Door, according to the usual Forms upon such Occasions.* The Herald is treated kindly by the *French King*, who gives him 300 Crowns with his own Hands, and promises him 1000 more when a Peace was effected.

GARTER, *who was no Fool*, took the Money, and promises the *French King* that he should have all his good Offices towards a Peace; tells him he believed his Master would not be averse to it, and that when his Master, with his Army, had crossed the Sea, he might, if he pleased, send an Herald to desire a Passport for his Ambassadors, and advised that his Letters should be addressed to the Lords *Howard* or *Stanley*.

THE

THE French King, who was extreemly surpriz'd at the reading of the Letter, was much revived by what he *had worm'd out of the Herald.*

GARTER, we may be sure, acquainted the Lords *Howard* and *Stanley* with the Generosity of the French King. These noble Lords were no *Fools* ; but when soon after the English Army had landed at *Calais*, King *Edward* dismissed a Frenchman that had been taken Prisoner, the Lords *Howard* and *Stanley* privately gave him Money, and desired him to *present their most humble Service to the King his Master when he had Opportunity to speak to him.* The Frenchman accordingly does the Message. *Lewis XI.*, a compleat Master of Politicks, presently takes the Hint, and dispatches a Messenger personating an Herald to the English Army. The Herald being carried to the King's Tent, and examined, said he came with a Message from the King of *France* to the King of *England*, and that he had Orders to address himself to the Lords *Howard* and *Stanley*.

THIS Herald is very civilly treated, and sent back with a Reward only of *four Nobles* : For the *English* knew how to keep their Money, and *were no Fools.* A Treaty is the next Day set on Foot : The Commissioners of *France* were the Bastard of *Bourbon*, Admiral ; Monsieur de *Saint Pierre*, and the Bishop of *Eureux* : And for *England*, the Lord *Howard*, one *Chalanger*, and Dr. *Morton*, afterwards Lord Chancellor of *England* and Lord Archbishop of *Canterbury*.

Q

THE

THE English Commissioners, who were *no Fools*, but understood Business, at first demanded the Crown of *France*, and did not but by proper Degrees fall down to *Normandy* and *Guyenne*; and then, by gradual Concessions, a Peace for nine Years was at length concluded, whereof the most material Articles were, That 72000 Crowns should immediately be paid down by the French King. A Marriage concluded between the Dauphin and the Eldest Daughter of the King of *England*, and for her Maintenance either the Dutchy of *Guyenne*, or a Pension of 50000 Crowns, which 50000 Crowns were to be paid annually during nine Years in the Tower of *London*; at the End of which Term the Dauphin and Dauphiness were to enjoy quietly the whole Revenue of *Guyenne*, and the King of *France* be discharged from paying the said Pension for the future.

THUS a Peace in a few Days was concluded between the King of *England* and the French King, upon the above-mentioned merciful Terms, at a Time when *Lewis XI* would probably have given up some Provinces of his Kingdom to have secured the rest, had the Demands of King *Edward* been as obstinately pressed by his Ministers in Council, as he was capable of backing them in the Field, being at the Head of the most powerful English Army, that *had then* been ever seen on that Side the Water. But the Reason appears to be from the Author's own Words, that King *Edward's* Ministers were *no Fools*; for he tells us, *That a Pension of 16000 Crowns a Year was promised by*
King

King Lewis amongst King Edward's Privy-Counsellors; to the Lord Hastings 2000, to the Lord Chancellor 2000, and the rest to the Lord Howard, Mr. Chalanger (the above-mentioned Commissioner) and others; besides store of ready Money and Plate that were distributed amongst the rest of the Servants of the King of England; who were no Fools.

OUR Author also in another Place says, That they who shall hereafter peruse his History may wonder, that for about a Year after the Death of the Duke of Burgundy he makes no mention of the *English*, nor how they could suffer the *French* King to seize upon those Towns which were so near them, as *Arras*, *Boulain*, *Hesdin*, besides several Castles, and lie many Days together before *St. Omer*. The Reason was, says he, *because in Cunning and that kind of Policy King Lewis exceeded King Edward*, and therefore he caressed and cajoled the King of *England* and the rest of his Neighbours, whom he perceived inclinable to Peace, upon Hopes of his Money; for which Reason his Pension of 50000 Crowns was paid punctually at *London*, and permitted to be called *Tribute by the English*. The above-mentioned 16000 Crowns was also punctually paid to the *English* Privy Counsellors above-mentioned, and besides their Pensions he gave Presents extraordinary: To the Lord *Howard*, besides his Pension, in less than two Years Time, he gave in Money and Plate above 24000 Crowns; to the Lord *Hastings*, Lord High Chamberlain, he gave at once above 1000 Marks in Plate.

This Lord *Hastings*, as I have said before, had a Pension of 2000 Crowns *per Annum* from the French King, who sent one of the Stewards of his House, called *Peter Cleret*, with it, giving him express Order to take his Acquittance, that it might appear upon Record that the High Chamberlain, the Chancellor, the Admiral, the Master of the Horse, and several other great Lords of *England*, were at the same Time Pensioners to the King of *France*. This *Peter Cleret* had private Access to the Lord Chamberlain at his Chamber in *London*; and having delivered his Compliments from the French King, presented his 2000 Crowns in Gold. The Lord *Hastings* having received the Money, was desired by *Cleret* to give an Acquittance, tho' but in three Lines, directed to the King his Master, lest he should think he had imbezzled the Money. To which the Lord Chamberlain reply'd, 'Monsieur *Cleret*, what you demand is not unreasonable; but this Present proceeds from the Bounty of your Master, not any Request of mine. If you have a Mind I should receive it, you may put it into my Sleeve; other Letter or Acquittance you are like to have none: For to be frank with you, Mr. *Peter*, it shall never be said for me, that the High Chamberlain of *England* was Pensioner to the King of *France*, nor shall my Hand be produced in his *Chamber of Accompts*.' In short, *Cleret* pressed him no further, but left the Money; and he had his Pension paid him ever after without being asked for a Receipt.

IT is here I think particularly evident, against all this Author has said, that my Lord High-Chamberlain was in an eminent Degree no Fool.

I shall mention but one Person more that was no Fool, and that was an *English Secretary*, who for threescore Marks of Silver sold two Letters to the *French King* that were written by a Minister of the Duke of *Bretaigne*, one of them to the King of *England*, and the other to the Lord *Hastings*, and which two Letters *Philip de Comines* says he himself saw.

THUS I have made it evident from *Philip de Comines's* own Words, that our Ancestors in this Treaty with the *French* were no Fools: And no Man shall persuade me that the *French* are wiser Men than the *English*; nor will I ever believe any *Englishman* ever was so mean and silly, as to give up the Greatness of his Country by omitting, upon any Favour done to the *French*, to receive *Tribute*. Until the contrary can be proved, all the World must allow that the *English* are no Fools.

[N^o 36. Dec. 26.]

Parcere Subjectis & debellare superbas.

THE other Night Mr. IRONSIDE was with two or three select Friends in the Back-Room at *Button's*; and knowing he had a great Respect for the Merit of the Duke of *Marlborough*, I took up the *Examiner* of the 21st Instant, and read to him the following Passage.

THE RE is a Pretender to whom the German Court has shewn many more Favours, besides a free

Passport, and who has a very great Force not yet disbanded, and, like other foreign Quotas, subsisting altogether upon British Pay, No Steps have yet been taken to remove him further out of the Way. He has concerted a great many surprizing Operations, and does not want Funds sufficient to carry them on. His Envoys and Plenipoes come over publickly, and hold Conferences of a military Nature for the supporting and enlarging of his Interests. We have a great deal more to lose than he has; and he once made a Coup d'Eclat for placing himself at the Head of a Stratocracy. Such a hideous Cry was raised when he was unhorsed, that no doubt there will be many found daring and forward enough to remount him, though with the Hazard of losing their own Heads in that Service.

THE old Gentleman, after some Pause, delivered himself in the following Words. 'Ever since I knew the World, there have been Opponents on one Side and t'other, who in Print have argued the Merit of their respective Leaders, and under the specious Pretence of serving their Country, have really contended for nothing else but Profit and Power. But I believe it has not been known in the Memory of Man, that any Writer has professedly taken upon him the Part of the Gentlemen in Power, and without receiving the least Chastisement from them (whose triumphant Cause he is so gallant to fight for, against those who are vanquished and defeated,) used all his Endeavours to calumniate their Predecessors in the Administration. As it would be the poorest and most ungenerous Behaviour imaginable

‘ginable to tolerate, not to say encourage such
 ‘a Writer, so it would be in a free Nation the
 ‘most indiscreet; for as there would be always
 ‘some who will consider the Actions of great
 ‘Men, as far as is consistent with the Laws,
 ‘with Indifference and Impartiality, such Fa-
 ‘vourers of such vile Instruments would ex-
 ‘pose themselves to the Censure of honest Men,
 ‘who are above being awed by their Power,
 ‘or dazzled by the false Light in which Fortune
 ‘places Men in the Eyes of the Vulgar. If
 ‘Men in Authority, instead of protecting vir-
 ‘tuous and gallant Men from Insult, should
 ‘suffer them to be insulted, and that under
 ‘Colour of being in the Interests of the Ad-
 ‘ministration, they would certainly, among
 ‘the Flatteries they are usually treated with,
 ‘hear sometimes very ungrateful Truths. It
 ‘is the Business of Mankind to oppose such
 ‘Baseness; for if a Dismission from a Court
 ‘shall give a Licence to lay all manner of Crimes
 ‘to a Man’s Charge without proving any thing,
 ‘there is no Freeman of common Sense or com-
 ‘mon Honesty would enter into the Service of
 ‘Princes, where the Success would be hazard-
 ‘ous, and the Disappointment infamous.

‘I will make no Scruple to say, he can have
 ‘no Honesty or Virtue who would treat any
 ‘Man, or, if he could help it, suffer any Man
 ‘to be treated as the Duke of *Marlborough* is
 ‘treated in this *Examiner*.

‘I know no honest Man in the World, ex-
 ‘cept the *French King*, whose Interest it was
 ‘that the Reputation of this Great Officer

' should be lessened; and his Enemies here in
 ' *England* were so much aware of this, that
 ' with horary Impudence they gave us new
 ' Stories about him one Moment, which they
 ' knew would be contradicted the next, with
 ' no other Design but by Degrees to inure us
 ' to hear with Unconcern that Name which
 ' used to give us Ideas of Triumph and Admi-
 ' ration. When this Point was pretty well ob-
 ' tained, and my Lord *Marlborough* was no
 ' more than other Mortals, it was no great Dif-
 ' ficulty in so sublime a Character, which could
 ' not sink into any indifferent one, but must be
 ' attended with Praise or Blame, to fix upon
 ' him the latter.

' *THE* Duke, he says, once made a *Coup*
 ' *d'Eclat* for placing himself at the Head of a
 ' Stratocracy. As for my part, I do much more
 ' readily believe this is an infamous Falshood,
 ' than that any of Her Majesty's Ministers
 ' would neglect, as great as he is, to arraign
 ' him in due Form. I will therefore expect,
 ' because it ought to do so, that I recommend
 ' my self to their Favour and Pro-
 ' tection, when I vindicate this noble Gentle-
 ' man from an Imputation, which in the Judg-
 ' ment of all his Countrymen, if just, ought
 ' to take from him his Life and his Honour.
 ' Men of great and gallant Spirits have Suf-
 ' ferings and Enjoyments peculiar to themselves;
 ' and the Duke of *Marlborough* has shewn a Sen-
 ' sibility and Impatience of the Ill-will of his
 ' Countrymen; which plainly discovers, that
 ' Death it self had been more welcome than the
 ' Loss,

' Loss, I would say, Suspension of their Fa-
 ' vour; for lost it cannot be, or with-held
 ' from so great Merit, any longer than the
 ' Passions and Prejudices of the People are too
 ' strong for their Reason and their Gratitude;
 ' but since that mighty Leader, to whose Pas-
 ' sion for Glory the great Actions he has done
 ' for his Country may perhaps be principally
 ' owing, is so nearly affected with the ill Re-
 ' turn and contumelious Treatment he has met
 ' with, every Man of Honour should defend
 ' him there, where he is most liable to be
 ' wounded, and think of the *Examiner* while he
 ' thus assaults his Reputation, with yet more
 ' Detestation, than if they beheld him assassi-
 ' nate his Person. Why should it be disagree-
 ' able to any Man amongst us, that an *Englisb-*
 ' *man* has carried away the Reputation of Arms
 ' from all other Leaders of the Age in which
 ' he lives; especially since we have taken the
 ' proper Advantages of his Labours and Victo-
 ' ries, and driven the Pretender to these Do-
 ' minions from the *French Court*, which had
 ' shewn him many more Favours besides a free Pass-
 ' port? But if the Inconstancy of human Af-
 ' fairs should alter the present Posture of the
 ' World; and it might not be equally the Inte-
 ' rest of *England* and *France* to drive him yet
 ' further, I know no Man on such an Occasion
 ' more proper to be employed than he who be-
 ' fore taught *France* to desire reasonable things,
 ' and think of Peace at all, though he can pre-
 ' tend to no Share in the Glory of that which is
 ' now made.

‘ AS for the *Examiner*’s Stratocracy, which
 ‘ I take to be governing by an Army, as effec-
 ‘ tual a Way as that would be to subvert the
 ‘ Constitution, I will undertake, when the *Exa-*
 ‘ *miner* pleases to enter into that Debate with
 ‘ me, to shew him one who can make a braver
 ‘ *Coups d’Eclat* than the Duke, and at the Head
 ‘ of two Files of Men, which make but just
 ‘ twelve; I say I will shew him an Officer, who
 ‘ with only twelve Men well posted, could in-
 ‘ troduce a greater Innovation into this Consti-
 ‘ tution than the Duke of *Marlborough*, with all
 ‘ his Aims at Stratoeracy, ever dared to at-
 ‘ tempt at the Head of a hundred thousand: It
 ‘ would be prudent in the *Examiner* to keep the
 ‘ Word *Pretender* appropriated where it is, lest
 ‘ we learn to use and apply it as licentious-
 ‘ as he does. But it is to be hoped, whoever have
 ‘ any Power over him, they will, for their own
 ‘ sakes, keep him within some Bounds.

‘ THE Duke of *Marlborough* has given the
 ‘ most evident Proofs of consummate Capacity
 ‘ both in the Field and in the Cabinet, as well
 ‘ as Zeal for the Religion and Liberty of his
 ‘ Country: And this indiscreet Writer, instead
 ‘ of giving Terrors and Apprehensions of Dan-
 ‘ ger from the Coming and Going of his Plei-
 ‘ ades, as he calls them, administers great De-
 ‘ light to all true *Englishmen*, that so able and
 ‘ loyal a Subject of Her Majesty is situated so,
 ‘ as to make proper Observations for the Good
 ‘ and Service of his Queen and Country,

‘ TEMPER and Moderation are distin-
 ‘ guishing Parts of that Hero’s Character; and
 ‘ there

‘ there is no doubt but whatever ill Treatment
 ‘ he has met with from his Countrymen, he
 ‘ would again enter into the Service of *England*
 ‘ with as great Vigour and Alacrity, as ever he
 ‘ before exerted : And I cannot but look upon
 ‘ it as one of the most hopeful Circumstances
 ‘ attending our present Condition, when the
 ‘ rest of the World keeps its Military Posture,
 ‘ and we have laid down our Arms, that when
 ‘ we please to call him, we have the greatest
 ‘ Leader in the World to rally our broken Forces.

THE Sage was going on in his Discourse, when Mr. *Button* entered the Room, and told us, Mr. *S---le* was come on his Crutches, after a Fit of the Gout, to wait upon Mr. *IRONSIDE*. We all rose up to that ingenious Gentleman, and began to make him our Compliments of Consolation upon all the Calumnies that had been published against him during his Indisposition : But the facetious Gentleman turned off the Discourse, told us, that he came in a Chair to that Place, and had exercised himself by the Way in the Virtue of bearing unjust Reproach. As, continued he, the Chairmen pressed through the the People, all who were incommoded by their making way seeing a fat Fellow in the Vehicle, cry’d out, Lazy Booby, marry come up, carrying would become him better than being carried. When I met a Gentleman, I pull’d off my Hat, and told him I was lame, on which he turned his Sourness to a Smile. I could, said that great Philosopher, as easily answer all the Reproaches published against me, as that of Laziness

ziness in my Journey hither ; but it would be great Arrogance to suppose the Publick have their Eyes so much upon me, as to be entertained with what concerned only my personal Character. The Company was much pleased with the Modesty of so considerable a Man ; and took much Satisfaction in observing the high Value Mr. IRONSIDE put upon him, who placed him next the Fire, under Pretence that it was only in Consideration of his late Sickness.

[N^o 37. Decemb. 29.]

-----*Ad sanos abeat tutela propinquos.* Hor.

To the ENGLISHMAN,

S I R,

‘ A Few Years ago being in Company with
 ‘ a very zealous Clergyman of my Ac-
 ‘ quaintance, among other things he was plea-
 ‘ sed to inform me, That had it not been for the
 ‘ *Revolution* here in *England*, the *Protestant Re-*
 ‘ *ligion* had been more firmly established, since
 ‘ even *France* it self would have embraced it.
 ‘ This, I confess, I then thought strange : What,
 ‘ thought I, was the same *Revolution* to secure
 ‘ the Protestant Interest and to weaken it? But I
 ‘ am sensible now that my good Friend was im-
 ‘ posed on by some of his *Jacobite* Acquaintance,
 ‘ (whom he still retained a great Affection for,
 ‘ notwithstanding his taking the Oaths himself)
 ‘ who had told him the Story one of them has
 ‘ lately published in his *Case stated*, p. 78. *viz.*
 ‘ *That a Model of Church-Government was pro-*
 ‘ *posed by the Parliament of Paris, (and no Doubt*
 ‘ *with*

' with the King's Approbation :) That a Council of
 ' the Bishops, &c. in France should be constituted
 ' to dispose of vacant Bishopricks, &c. and deter-
 ' mine all Ecclesiastical Matters, without any Ap-
 ' peal or Recourse to Rome ; and that this had gone
 ' on, but for the Success of that Confederacy form'd
 ' by Pope Innocent XI against the King of France
 ' to re-establish his Supremacy there : That King
 ' James II was invited to be Head of that Con-
 ' federacy, but that he refused it, having learned
 ' no other than French Popery ; and that there-
 ' fore the Pope concerted his Deposition. This is
 ' the Story, let us now see the Likelihood of it.
 ' Now, in the first place, 'tis not very likely that
 ' the Model of Church-Government he speaks
 ' of was propos'd with the King's Approbation,
 ' since it is not at all probable that a Prince who
 ' disputed with the Pope the Exemption of any
 ' of the Archbishopricks or Bishopricks in his
 ' Kingdom from the regal Power, should invest
 ' the Disposal of them all in the Bishops. But sup-
 ' pose this had been so, and that the Pope had ac-
 ' quiesced in it, would the French have been any
 ' more Protestants for all this ? No one sure can
 ' be so infatuated as to think so. In the very
 ' Proceedings of the Parliament of Paris print-
 ' ed by this Writer, they declare that they shall
 ' ever remain inseparably united to the holy See ;
 ' that they will acknowledge St. Peter's Successor as
 ' the first and the chief of the Bishops, and that
 ' they will most religiously maintain the Commu-
 ' nion and Correspondence with the Church of
 ' Rome. Are these Protestant Principles ? Even
 ' this Writer himself tells us that the French are
 ' still

‘ still Roman Catholicks, though they are got
‘ free in a good Measure from the Servitude of the
‘ Pope; nay, that France still remains in the
‘ Dregs of the Corruptions of Rome both as to
‘ Doctrine and Worship, p. 109. And yet he la-
‘ ments, p. 80, King James’s State as very hard, in
‘ that he was abdicated in England because he was
‘ a Papist, and the Pope wrought his Deposition
‘ because he was too much a Protestant; and yet
‘ just such a Protestant will our Case-Stater
‘ make of the pretended Son of that unhappy
‘ Prince.

‘ BUT our Stater of the Case is not con-
‘ tented thus to misrepresent King James, but
‘ he must do what he can to abuse King Wil-
‘ liam. He it seems, according to him, was as
‘ too much a Papist as King James was a Pro-
‘ testant. *I have been told*, says he, *that the*
‘ *Pope at that Time did require of King James his*
‘ *Promise to use his Endeavours to have the Oath*
‘ *of Supremacy taken away in England; and that*
‘ *his Majesty did absolutely refuse it, which some of*
‘ *us wondered at here* [well they might;] *but that*
‘ *another did promise it, and in this was as good as*
‘ *his Word, and has taken the Stumbling-block out*
‘ *of the Way.* When I read this I could scarce
‘ believe my own Eyes. What! said I, King
‘ William promise to take away the Oath of Su-
‘ premacy in England! He would have been the
‘ last Man I should have thought of to make
‘ such a Promise. But he did, it seems, pro-
‘ mise it, if we will believe our Author, and,
‘ what was more, kept his Promise, though it
‘ was what he was not used to do, as this Wri-

' would persuade his Reader. But I would
 ' fain know how this does appear? Is the
 ' Queen's Supremacy at this time not owned by
 ' Her *English* Subjects? Is there no Oath of Su-
 ' premacy required of them? Or is it only such
 ' an Oath, as even the Papists themselves will
 ' take? Let us see what the Oath is: It runs
 ' thus; *I do declare, that no foreign Prince, Person,*
 ' *Prelate, State, or Potentate hath, or ought to*
 ' *have any Power, Jurisdiction, Superiority, Pre-*
 ' *eminence, or Authority Ecclesiastical or Spiritual*
 ' *within this Realm.* Can any thing new be
 ' more strongly expressed in Opposition to the
 ' *Papal Supremacy*? If the *Queen's Supremacy*
 ' be not so expressly owned as it was in the for-
 ' mer Oath, it is certain the *Pope's* is as clearly
 ' and fully *disowned*. But these, Sir, are some
 ' of the *Arts and Wheedles* made use of to lull
 ' *Englishmen* asleep, and make them forget the
 ' Danger of Popery, and insensible of the great
 ' Blessing of the late happy Revolution in di-
 ' livering us from it; since if they can be once
 ' persuaded that King *James*, a *French Papist*,
 ' was too much a *Protestant*, they'll think they
 ' have no reason to be alarm'd at what Her Ma-
 ' jesty a few Years ago was pleased to tell us from
 ' the Throne, *That all which is dear to us must be*
 ' *irrevocably lost if ever the Designs of a Popish*
 ' *Pretender* [who we know has learned no other
 ' than *French Popery*] --- *should take Place.* But,
 ' Sir, let us not be thus bubbled. *French Popery*
 ' is true Popery; nay, if we may believe even
 ' this Writer, the *very Dregs of the Corruption*
 ' *of it*; and we have therefore very just Reason
 ' to

' to be afraid of it, and the rather because
 ' a senseless Spirit of Security and Fearlessness
 ' seems to have possessed many *Englishmen*. We
 ' have been taught by dear Experience that the
 ' Papists, even *French Papists*, are indefatiga-
 ' ble in their Endeavours to extirpate what they
 ' call the Northern Heresy. We have been late-
 ' ly informed that they have in *England* Donati-
 ' ons to the value of, at least, a Million of Mo-
 ' ney, whereby they are enabled to carry on
 ' their dark and hellish Designs against us and
 ' our holy Religion; That the Jesuits in parti-
 ' cular have an Estate in *England* computed at
 ' no less than 30000 *l. per Annum*; and that this
 ' Fund is daily encreasing by the Sale of Rever-
 ' sional Presentations of Livings in the Gift of
 ' Popish Patrons, &c. That the Laws made a-
 ' gainst them are evaded; That there are but
 ' few Parishes in *London*, wherein Mass is not
 ' said every *Sunday*; That there are great Num-
 ' bers of Popish Priests in *England* at this Time;
 ' That Popish Bishops exercise all the Parts of
 ' their Function, as *Confirming, keeping their*
 ' *yearly Synods and Visitations*, &c. That *Agnus*
 ' *Dei*, *Beads*, *Popish Psalters*, *Manuals*, *Rosa-*
 ' *ries*, &c. are publickly sold; That the Popish
 ' Priests have carried their Converts in Triumph
 ' to Mass, and do brag of their Numbers. But
 ' what signifies the speaking of these things?
 ' No body is so easy and credulous as to be-
 ' lieve there is any thing in such Reports, or
 ' that the Church can possibly be in Danger
 ' from any other Quarter than our poor divided
 ' Protestant Dissenters.

I am Yours,
 English Protestant.

To

To the ENGLISHMAN.

S I R, London Dec. 28. 1713.

I Send you this to thank you for the Justice
 ' you lately did the Duke of *Marlborough*.
 ' You may be assured that no one can be pleased
 ' with hearing him used reproachfully, who va-
 ' lues the Honour of his Country it self. The
 ' Phrase of calling his Dismission from the Court
 ' unhorsing him, bespeaks a Spirit of Rancour
 ' and Virulence peculiar to the *Examiner* above
 ' all Men that ever put Pen to Paper. I wonder
 ' you could overlook in his Paper of the 21st,
 ' which you have censured, the Words, *These*
 ' *Sophisters have another unnecessary Revolution in*
 ' *their Eye*. I dare no more than repeat them. In
 ' his Paper of this Day he takes occasion very
 ' unnecessarily to recommend the undoubted
 ' Merit of the present Ministry. *The Whigs*,
 ' says he, *were guilty of a very false Step in Poli-*
 ' *ticks, when, upon the first Promotion of the pre-*
 ' *sent Ministry, they endeavoured to represent them*
 ' *as Men vastly unequal to the Provinces they had*
 ' *undertaken, in all their foreign Letters, Messa-*
 ' *ges and Correspondence with other Courts, espec-*
 ' *ially with our Allies. The Actions and Conduct of*
 ' *our Deliverers soon wiped out this Slander, and*
 ' *turned the Reproach upon the Authors with Ad-*
 ' *vantage: Our Neighbours were surprized that*
 ' *these People should know their own Country-*
 ' *men no better.* This is a Work of Superero-
 ' gation in the *Examiner*; for I do not doubt
 ' but every Member of the Confederacy thinks
 ' the Ministers have been as upright to them as
 ' they have to their own Country. It is not to
 R ' be

‘ be disputed but that they have very effectually done all their Business, and it is certain
 ‘ that our Neighbours were surprized that these People should know their own Countrymen no better.
 ‘ But how can any Man be known till he has
 ‘ been try’d? After he has been try’d, and has
 ‘ manifested himself to all the World, it is lessening true Merit to bring it under Dispute.

‘ THERE are other Occasions wherein the
 ‘ Examiner might do good Service, where he pretends to be zealous in giving Lessons of Passive Obedience to all Masters of Vessels who
 ‘ shall trade to any Ports of Spain, that they
 ‘ may, without knowing upon what Terms, or by
 ‘ what Law or Treaty their Ships are to be preferred, go chearfully into the Service of his Catholic Majesty, or perhaps the Story of the
 ‘ Ships at *Alicant* may be a Whiggish Invention.
 ‘ If it be not, it would be a good Office in the
 ‘ Examiner (who seems to know Secrets) to let
 ‘ the World know what is resolved to be done
 ‘ in Reparation of that Despotick Behaviour of
 ‘ King *Phillip* over Her Majesty’s Subjects.

I am, Sir, your humble Servant,

Philanglus.

[N^o 38. Dec. 31.]

----*Nostri pars optima sensus.*

Juv.

MR. IRONSIDE having done me the Honour of a Visit, I happened to receive at that Time all Papers put into the *Lion*. He opened as fast as I did; but it raised my Curiosity very much when I saw him intent upon a Paper with
 but

but four Words in it. While he continued in that musing Posture, he threw to me the Letter, containing only First *Corinthians*, Chap. 13. I never liked the old Gentleman better than in that Aspect which the Warmth of his Thoughts then gave him.

‘ That admirable Chapter, said he, describes
 ‘ and celebrates the greatest of all human Vir-
 ‘ tues, it makes all the Excellencies which Man
 ‘ can arrive at contemptible, except they are at-
 ‘ tended with Charity. This Motive of Mens
 ‘ Actions gives Lustre and Grace to every thing
 ‘ that is perform’d by him whom it inspires: In
 ‘ ordinary Acceptation it gives only the Idea of
 ‘ an Inclination to succour the Necessities of the
 ‘ Poor and Indigent ; but the sacred Writer of
 ‘ that Epistle says, *Tho’ I bestowed all my Goods*
 ‘ *to feed the Poor, and have not Charity, it profiteth*
 ‘ *me nothing*. He who was inspired by him who
 ‘ knows all Hearts, pronounces this Virtue to
 ‘ consist in the Disposition of the Mind, and
 ‘ not the Profusion of the Hand : Silent, calm,
 ‘ and secret is the Joy which this Temper of
 ‘ Soul administers. This Virtue above all others
 ‘ makes us resemble the Deity, but is never
 ‘ God-like but when we bestow unseen. Thanks
 ‘ and Acknowledgements to the truly Generous,
 ‘ that is to say Charitable, are too great a Return
 ‘ from an Equal to an Equal; and Charity makes
 ‘ every Man whom Vice and Guilt has not de-
 ‘ bas’d, your Brother and your Equal, as far as
 ‘ is consistent with the outward Forms and Di-
 ‘ stinctions of Life; it places a Man in the high-
 ‘ est Condition of which his Nature is capable ;

' it is too great for Pride, and too aspiring for
 ' Ambition. If it be not an Offence to those
 ' whose Happiness and Honour it is to be pro-
 ' fessedly employed in explaining and adorning
 ' these sacred Oracles, let us for our own Exer-
 ' citation, and to begin the Habit of this ever-
 ' lasting Virtue, turn to the Description of it by
 ' this glorious Apostle, who seems to have dis-
 ' tinguished himself above the rest of Heaven-
 ' ly Spirits, by receiving into his Soul an over-
 ' flowing Portion of this Grace. It might per-
 ' haps give Offence to recite the admirable
 ' Words as they lie in the sacred Epistle, but it
 ' cannot be a Fault to express the Sense of them
 ' one's own Way, and for the good of Mankind,
 ' that every Man living should make to himself
 ' this Soliloquy.

' **W H A T E V E R** deserved Applause I may
 ' gain to my self from superior Wit and Elo-
 ' quence, nay tho' I could express my Senti-
 ' ments in the Language of all Nations and all
 ' Nations looked upon me as more than Mor-
 ' tal. and one that spoke as an Angel that had
 ' descended to them, yet if these Talents and
 ' Endowments are exerted for their Applause,
 ' and not their Service, all my Labour and Pro-
 ' fit is of no use but to manifest my self an In-
 ' strument of Sound that tinkled in the Ear,
 ' but left no Impression on the Heart.

' **T H O'** it were given to me to know what
 ' is in Futurity, and I were entrusted from Hea-
 ' ven with all that is Mysterious to the rest of
 ' Mortals, nay tho' I had a Faith which was at-
 ' tended with a Command over Nature it self;
 ' even all this would be unprofitable and of no
 ' Value without the Gift of Charity. ' **I F**

‘ IF I relieve the Indigent with my whole
 ‘ Fortune, and give my Body to Martyrdom to
 ‘ manifest my Zeal ; if this has not Charity for
 ‘ its Foundation I have done nothing.

‘ TO know whether I have this Virtue, I
 ‘ need only ask my self, Am I patient where I
 ‘ am offended and have Power to be avenged ?
 ‘ Am I free from Envy where I am excelled by
 ‘ one whom I can never equal ? Am I free from
 ‘ all Vanity for the little Good of which I am
 ‘ conscious I am possess’d ? Am I unaffected, and
 ‘ from pure Good will courteous to all the World ?
 ‘ Do I not arrogate too much to my self ? Am
 ‘ not I moved with slight Provocations, and apt
 ‘ to entertain unjust Suspensions ? Do I ever re-
 ‘ joyce in Mens Faults and Miscarriages ? Am I
 ‘ more apt to be pleased with their Virtues and
 ‘ Perfections ? If I can suffer with Fortitude,
 ‘ conceive Hopes, and endure Calamities
 ‘ for the Sake of Virtue, I am endued with Cha-
 ‘ rity. When I am possess’d of this, I am Ma-
 ‘ ster of what will last for ever.

‘ THE Gift of Prophecy will perish as fast as
 ‘ Events come forward, the Use of Languages
 ‘ will be at an End when our new Being com-
 ‘ mences, and the Search which we here call
 ‘ Knowledge will be determined in what will
 ‘ be really such ; all these Excellencies, which do
 ‘ but lead to the Arrival of what is more per-
 ‘ fect, will necessarily have an End when we
 ‘ come to that Perfection.

‘ AS the Understanding of a Child is impro-
 ‘ ved by receiving Notice of things which con-
 ‘ tribute to his good Conduct when a Man, but

‘ tho’ then necessary, are thrown aside when he
 ‘ is arrived at Manhood; so do all the good
 ‘ Arts of this Life contribute towards our ob-
 ‘ taining Perfection in another, but when we
 ‘ shall come into that future Being will cease to
 ‘ be useful.

‘ M A N Y intermediate Obstacles at present
 ‘ prevent our clear Perception of intellectual
 ‘ things; but all these Difficulties will then va-
 ‘ nish, and we shall know the most sublime
 ‘ Truths with as much Familiarity and Certain-
 ‘ ty as we do now each others Faces.

‘ T H U S when we think of the Graces, Faith
 ‘ Hope and Charity, we must consider Faith and
 ‘ Hope as what are only accessory to eternal Bea-
 ‘ titude; but Charity is an Ingredient of it, and
 ‘ will live for ever with it.

‘ W H E N we have the Apostle’s own Word
 ‘ for it, That the greatest Knowledge in this
 ‘ World is but seeing through a Glass darkly,
 ‘ and we must own that we have but faint Glim-
 ‘ merings and Earnests of better Understanding
 ‘ hereafter; how is it possible that it can enter
 ‘ into the Heart of a Christian, to be enflamed
 ‘ with Rage towards other Christians for dif-
 ‘ fering from him in Points of Religion?

‘ T H E wisest among us cannot say, that the
 ‘ Difference between him and his Brother is be-
 ‘ tween the Knowing and the Ignorant, and not
 ‘ of two Persons who quarrel because they are
 ‘ not in the same Error. It was therefore justly
 ‘ said to a warm Man in Dispute with one
 ‘ who dissented from him, and called him
 ‘ Heretick, *The worst of all Hereticks is the un-
 ‘ charitable Man.* AS

‘ AS this Virtue is both for its Quality and
‘ Duration preferred to all others, an Offence
‘ against it is consequently greater than any o-
‘ ther Trespafs.

‘ VAIN is that Religion which inspires its
‘ Votaries to promote its Interests with Terrors,
‘ Chains, and Punishments.

‘ HORROR ! that Men can meditate to im-
‘ pose upon others a Profession of Faith by the
‘ Excruciation of their Bodies, which can be
‘ only acceptable when it proceeds from the
‘ Conviction of their Minds.

‘ TO give all Englishmen a true Sense of the
‘ spiritual as well as temporal Freedom which
‘ they enjoy above other Nations, we need on-
‘ ly take out a Paragraph of *The Political State*
‘ for October 1713. Pag. 301, wherein is the
‘ Substance of the French King’s Declaration
‘ of the 7th of May 1686, and is, among o-
‘ thers, confirmed by his Ordinance of September
18, 1713.

‘ For these Causes, &c. We will and ordain,
‘ That our Subjects, new Catholicks, who shall be
‘ apprehended going out of the Kingdom without Per-
‘ mission, be condemned, viz. the Men to the Gallies
‘ for Life, and the Women to have their Heads
‘ shaved, and be recluse during the remainder of
‘ their Days in such Places as shall be appointed
‘ by our Judges, their Goods and Estates forfeited
‘ and confiscated to our Profit, even in such Places,
‘ where, according to Law and Custom, Confiscation
‘ takes not place, from which we have derogated,
‘ and derogate. It is likewise our Will and Plea-
R 4 sure,

‘ sure, that such as either directly or indirectly shall
 ‘ have contributed to the Evasion of our said Sub-
 ‘ jects, whether of such as are still engaged in the
 ‘ pretended Reformed Religion, or such as are new
 ‘ Catholicks, suffer the like Punishments.

[N^o 39. Jan. 2.]---*Animis cœlestibus Ite?*

Virg.

I Know the following Letter to be written by
 a Divine of great Learning and Piety; and
 believing it may contribute, as I am sure it is
 designed, to the Peace and Quiet of Mens
 Minds, and uniting their Affections, I take it
 to be no way improper for a Paper that has
 those Ends principally in view in all that ever
 were or shall be printed in it.

To the ENGLISHMAN.

S I R,

Innocents-Day, 1713.

‘ **T**HE great Work of our Redemption
 ‘ being now yearly remembered, will
 ‘ naturally lead any Man who believes him-
 ‘ self to be concerned in this Affair to Medi-
 ‘ tations proper and suitable to the Time. It
 ‘ is not only commendable to employ our
 ‘ Minds in this Manner at this Juncture, but
 ‘ it is criminal in a Christian wholly to neg-
 ‘ lect it. The particular Subjects on which
 ‘ to meditate are left to our own Choice. The
 ‘ Nature of our Redemption led me to confi-
 ‘ der the Difference between the Jewish Co-
 ‘ venant, which is founded upon the Expecta-
 ‘ tion of a Messiah to come, and the Christian
 ‘ Covenant

‘ Covenant, which supposes him come already.
 ‘ Being busied in these Contemplations, the In-
 ‘ stitutions of both Covenants fell naturally in
 ‘ my way ; and the two Sacraments of Initi-
 ‘ ation required in each, Baptism and Circum-
 ‘ cision, came first in view. This led me to
 ‘ lament the unhappy Controversy which has
 ‘ been lately started among us about the In-
 ‘ validity of Lay-Baptism, which, if not time-
 ‘ ly laid asleep, may do a great deal of Mischief.
 ‘ The Result of what occurred to me upon this
 ‘ Subject I here send you, which, if you think
 ‘ fit, you may publish.

‘ I considered, in the first Place, that Cir-
 ‘ cumcision was the Sacrament and Seal of the
 ‘ Covenant which God made with *Abraham*
 ‘ and his Seed. By it all Males were com-
 ‘ manded to be circumcised on the 8th Day
 ‘ upon Pain of being cut off, *i. e.* of having
 ‘ no Share in that Covenant. Circumcision
 ‘ being appointed before the Institution of the
 ‘ Levitical Priesthood, nothing can be drawn
 ‘ from the Omission to name the Circumcising
 ‘ Officer to determine this Question one way or
 ‘ other : The Example therefore of *Zipporah*,
 ‘ *Moses’s* Wife, who circumcised her Sons,
 ‘ proves nothing ; an Officer might be ap-
 ‘ pointed afterwards, tho’ then that was left at
 ‘ Liberty. Sacrifices were as old as *Adam*, yet
 ‘ there was no Designation of any Order of
 ‘ Men to sacrifice till *Moses’s* Time, when God
 ‘ separated the Family of *Aaron* to minister
 ‘ at his Altar ; after that, none but Priests of
 ‘ his Family could offer any Sacrifice. Here
 ‘ then

‘ then was a Limitation, and none before ; in
 ‘ the Matter of Circumcision the Choice of
 ‘ the Officer was still left at Liberty ; there is
 ‘ not one single Syllable of the Person that is
 ‘ to circumcise in the whole Mosaic Law ;
 ‘ and yet in that Body of Laws the several
 ‘ Parts of the Priests Office are nicely and mi-
 ‘ nutely set down, and Invasions upon their
 ‘ Office were dreadfully punished. *Nadab* and
 ‘ *Abihu* were slain by God for offering with
 ‘ strange Fire ; *Corah* and his Company were
 ‘ swallowed up alive by the Earth ; the *Beth-*
 ‘ *shemites* and *Uzzah* were punished with
 ‘ Death for only touching and looking into the
 ‘ Ark, because they were not Priests ; *Saul*,
 ‘ tho’ anointed King of *Israel* by God’s own
 ‘ Appointment, was rejected, and *David* a-
 ‘ nointed in his Stead, for offering the Sacrifice
 ‘ himself before *Samuel* came ; and King *Uz-*
 ‘ *ziah* was smitten with Leprosy for the same
 ‘ Reason. Now there is nothing like this in
 ‘ the Old Testament relating to Circumcision,
 ‘ and yet that has been never intermitted from
 ‘ *Joshua*’s Time to this very Day : The Pro-
 ‘ phets never charged them with it, much less
 ‘ with administering by an unqualified Officer :
 ‘ The Pharisees who set up their Traditions as
 ‘ a Hedge to the Law, and who never taught
 ‘ any thing which might in the least diminish
 ‘ the sacerdotal Dignity, have nothing in all
 ‘ their Institutions (of which an entire Body
 ‘ is still preserved) relating to the Necessity of
 ‘ a Priest’s circumcising ; and yet had it been
 ‘ commanded in the Law of *Moses*, we should
 ‘ have

‘ have heard enough of it in the *Misna*. *John*
 ‘ Baptist’s Father was a Priest, and was pre-
 ‘ sent when his Son was circumcised, and yet
 ‘ he did not circumcise him himself ; our blef-
 ‘ sed Lord was circumcised on the 8th Day,
 ‘ by whom it is not said. If we can suppose
 ‘ a Time when the proper Officer would have
 ‘ been insisted upon, had there been such a one
 ‘ appointed, it was when *Joshua* circumcised
 ‘ the People when they had just pass’d over
 ‘ *Jordan* into the Land of *Canaan*. He, tho’
 ‘ of the Tribe of *Ephraim*, was commanded
 ‘ to circumcise the People, *Josb*. v. 2. and it
 ‘ is represented as his Act, (v. 3.) But when
 ‘ the Ark and the Instruments belonging to the
 ‘ Service of the Tabernacle were to be carried
 ‘ over the River, then he was bid to command
 ‘ the Priests to do it, (see *Josb*. iii. iv.) and
 ‘ the Ceremony and Manner of their doing it
 ‘ are very minutely set down ; so that from
 ‘ the Mention of the Priest’s Office in the one
 ‘ Case, and the Omission of it in the other,
 ‘ we may plainly conclude what it was that
 ‘ none could do but they, and what they were
 ‘ not obliged to do in Person.

‘ IN the next Place, I considered that Bap-
 ‘ tism came in the Place of Circumcision. As
 ‘ *this* was the Gate into the Jewish Church,
 ‘ thro’ which whosoever entered not was a
 ‘ Thief and a Robber ; so *that* is the Gate in-
 ‘ to that Church of which our Lord is him-
 ‘ self the Head. When *Nicodemus*, a Jewish
 ‘ Rabbi, came to Jesus to enquire concerning
 ‘ his Mission, he tells him plainly, That ex-
 ‘ cept

‘ *cept a Man be born of Water and of the Spirit,*
 ‘ *he cannot enter into the Kingdom of God,*
 ‘ *(John iii. 5.)* Nothing can be more explicit
 ‘ than these Words; he says without Baptism
 ‘ a Man CANNOT enter into the King-
 ‘ dom of God; he says this to a Pharisee, *i. e.*
 ‘ to a Man superstitiously addicted to the Law
 ‘ of *Moses*, and a *Master of Israel*, thoroughly
 ‘ versed in all Matters relating to that Law.
 ‘ Baptism then, by our Lord’s own Declara-
 ‘ tion, is absolutely necessary, to obtain that
 ‘ Kingdom, which is our Lord’s own Gift. I
 ‘ do not see how this can be evaded. When
 ‘ *St. Peter* was commanded in the Vision of
 ‘ the Creatures let down in the Sheet, (*Acts*
 ‘ *x. 13.*) to *arise, kill, and eat*, and durst not,
 ‘ because *he had never eaten any thing that was*
 ‘ *common or unclean*; and a Reply was made,
 ‘ *What God had cleansed, that call not thou com-*
 ‘ *mon*: that will teach us, tho’ by the Rule of
 ‘ Contraries, what to think in this Case, Jesus
 ‘ Christ has restrained the Entrance into Life
 ‘ to those that are actually baptized, and
 ‘ opened it to none else: Then if he has
 ‘ given no Room for Latitude, let us give
 ‘ none; *what he has restrained, let not us en-*
 ‘ *large.*

‘ THEY that maintain the Invalidity of Lay-
 ‘ Baptism, say that it is not absolutely neces-
 ‘ sary to Salvation, because they are sensible
 ‘ that sometimes Children may unavoidably
 ‘ die unbaptized. The most learned Defender
 ‘ of it, in his Letter to Mr. *Lawrence*, says, That
 ‘ the Opinion of Baptism’s being necessary to
 ‘ Salvation

‘ Salvation is an erroneous Opinion ; and that
 ‘ this first led St. *Augustin*, whom the Western
 ‘ Church followed in this Particular, to assert,
 ‘ that Lay-Baptism was tho’ irregular, yet
 ‘ valid. But then tho’ our Saviour says so
 ‘ much to *Nicodemus* of the Necessity of be-
 ‘ ing baptized, he says nothing of the Officer
 ‘ that is to administer that Baptism, nor was
 ‘ that a proper Time to speak of that Matter.
 ‘ The proper Time was when he was to leave
 ‘ his last Instructions with his Apostles before
 ‘ his Ascension. Then he commanded them
 ‘ to gather a Church from all the Nations of
 ‘ the Earth by Baptism (*μαρτυροῦσθε Βαπ-
 ‘ τίζοντες*) *Matth.* xxviii. 19.) Now, says these
 ‘ Gentlemen who are so zealous for the Inva-
 ‘ lidity of Lay-Baptism, this Commission was
 ‘ given only to the Apostles, therefore they
 ‘ only, and whom they should ordain, are to
 ‘ baptise, exclusively to all others. Here lies
 ‘ the Strength of their Argument.

‘ THIS led me in the next place to consi-
 ‘ der what the Apostles Practice in Pursuance
 ‘ of this Command was. They only were
 ‘ Witnesses of his Ascension, so to them only
 ‘ was this Command given by our Lord Jesus
 ‘ Christ at that Time. They were bid to stay
 ‘ at *Jerusalem* till the Holy Ghost should come,
 ‘ who should teach them what they were to
 ‘ do. He came not many Days after, and
 ‘ taught them their Duty, what they should
 ‘ say, and how they should speak it. At St.
 ‘ *Peter*’s first Sermon 3000 were converted,
 ‘ and were forthwith baptized, (*Acts* ii. 41.) by
 ‘ whom

' whom it is not said, we are told only that
 ' they were baptized. Quickly after 5000
 ' more were converted (*Acts* iv. 4.) They we
 ' may be sure were baptized likewise. Now
 ' we cannot suppose that the Apostles bapti-
 ' zed this great Multitude themselves. To
 ' say that they authorized others to do it is not
 ' sufficient. They might, and doubtless did
 ' authorize others; but they did not ordain
 ' any Persons expressly to administer this Sa-
 ' crament. *Moses* authorized *Joshua* to lead
 ' the *Israelites* into *Canaan*; but that Autho-
 ' rity did not make *Joshua* a Priest, not did he
 ' ever attempt to execute the Priest's Office:
 ' But we soon see an Ordination when the
 ' Church wanted new Officers; for, *when the*
 ' *Number of the Disciples was multiply'd, and*
 ' *the Grecians murmured against the Hebrews,*
 ' *because they were neglected in their daily Mini-*
 ' *stration,* (*Acts* vi. 1.) then the Apostles actu-
 ' ally ordained seven Deacons by Prayer and
 ' Imposition of Hands. Had any Persons
 ' been ordained before, there had been no need
 ' of this Ordination now; for the Deacons af-
 ' ter their Ordination baptized. *St. Philip* bap-
 ' tized the *Samaritans* and the Queen of *Ethio-*
 ' *pia's* Eunuch; and yet the 8000 were bap-
 ' tized before. All this I take to be certain, and
 ' of very great Moment in the present Con-
 ' troversy.

' WHEN *St. Peter* preached to *Cornelius* and
 ' his Company, and they had the Attestation
 ' of the Holy Ghost to their Conversion, by
 ' their speaking with Tongues, and magnify-
 ' ing

‘ ing God, he commanded them to be bapti-
 ‘ zed in the Name of the Lord, (*Acts* x. 48)
 ‘ Whether he had Deacons with him or no we
 ‘ know not: He went from *Joppa* on the sud-
 ‘ den with the Messengers of *Cornelius*, in O-
 ‘ bedience to the Heavenly Vision, so nothing
 ‘ can be gathered from his Practice: Nor is
 ‘ there one single Syllable in the New Testa-
 ‘ ment, besides what is in the Commission in
 ‘ *Matth.* xxviii. from whence we can collect
 ‘ Lay-Baptism to be invalid; and the Practice
 ‘ of the Apostles before the Ordination of the
 ‘ Seven Deacons seems to clear that.

‘ I F now, Sir, any one should ask why ever
 ‘ since the Apostles Time Baptism has been
 ‘ looked upon as a part of the Ministerial Of-
 ‘ fice, whereas Circumcision never was so a-
 ‘ mong the *Jews*, the Answer is very easy.
 ‘ Circumcision was confined to a Day; Art and
 ‘ manual Skill is required to do it well and
 ‘ safely, lest the Infant should be injured; so
 ‘ that a Priest could not many times be had,
 ‘ and yet no Allowance was made to Acci-
 ‘ dents and Casualties. But in the Christian
 ‘ Institution the Case is otherwise: There is
 ‘ no Day set when Baptism is to be administred,
 ‘ consequently no Law is broken if the Admi-
 ‘ nistration be delay’d till a Priest can be had.
 ‘ The Church therefore did very wisely to
 ‘ make the Administration of that Sacrament
 ‘ a Part of the Ministerial Office; and since
 ‘ the Church has done so, it has a Right to pu-
 ‘ nish Delinquents in that kind, as well as in
 ‘ any other. He offends therefore against the
 ‘ Laws

‘ Laws of the Church who is baptized, or
 ‘ causes his Children to be baptized by Persons
 ‘ unordained ; and nothing can in the least ex-
 ‘ cuse it, but the most instant and urgent Ne-
 ‘ cessity. But then it does not follow that
 ‘ Baptism thus irregularly administred shoud
 ‘ be repeated.

‘ *T H I S* was the Sense of all our Divines
 ‘ in Queen *Elizabeth’s* Time, of Archbishop
 ‘ *Whitgift*, Bishop *Bancroft*, Bishop *Bilson*, and
 ‘ Mr. *Hooker*, who were all very great Men in
 ‘ their Profession, and thoroughly versed in
 ‘ the Doctrine and Practice of the Primitive
 ‘ Church ; and the contrary was then the Opi-
 ‘ nion of the Puritans. See now the Reverse
 ‘ of Things ! those now that assert the Validi-
 ‘ ty of Lay-Baptism are traduced as Betrayers
 ‘ of their Order, as Fanaticks or fanatically af-
 ‘ fected ; and those that deny it are extoll’d as
 ‘ the only true Sons of the Church of *England*.
 ‘ What Political Ends the keeping up of this
 ‘ Dispute will answer it is easy to discern ; and
 ‘ whether this once flourishing Church will ever
 ‘ follow the Things which can only procure its
 ‘ Peace before they be irrecoverably taken from
 ‘ her Eyes, is a Problem which cannot be de-
 ‘ cided by,

Sir, Your most faithful and obedient Servant.

[Numb. 40. Jan. 5.]

*Non Orbis Gentem, non Urbem gens habet ulla,
Urbisve domum, dominum, non domus ulla, parem.*

To the ENGLISHMAN.

S I R,

I Am an Englishman, the Son of a naturaliz-
'ed French Protestant; and the Resent-
'ment against that Clause in the Edict of his
'most Christian Majesty, wherein he extends
'his Anger to the Children of Refugees born
'out of his Dominions, has made me reflect
'upon every thing which I saw in *France* with
'Pity or Contempt.

'YOU must know, Sir, I was there this last
'Year, and what I saw left me no Manner of
'Inclination to give those Territories the Of-
'fence of receiving an Heretick for me as long
'as I live. Be pleased to let me give you a
'short Description of what I beheld, and
'my Sense of the boasted Greatness of that
'Monarchy.

'IF we are ill-natured enough to see our
'own Happiness best in the Glass of others
'Misery, here is certainly the best Mirror in
'Christendom. Take the Sketch of the Coun-
'try as it appeared to me riding directly to *Pa-*
'*ris* post from *Calais*.

'*PICARDIE* is a dead Flat, the Horizon is le-
'vel as at Sea, and the Towns about six or se-
'ven Miles asunder, and only on the Road, so
'that I could see a dozen or 15 Miles round all
'along, and in that vast Tract of 200 Miles in
'Length, no such thing as a Cottage, much
S ' less

‘ less a Gentleman’s House on either Hand ;
 ‘ and yet the Fields are all sown with Corn, at
 ‘ a Distance, one would have thought, sufficient
 ‘ to furnish a Kingdom, but looking nearer,
 ‘ ’twas so thin, that a Northamptonshire
 ‘ Bumpkin would disdain to gather in such a
 ‘ Crop. I fancy they take the Land there by
 ‘ the League. Ploughmen and Labourers have
 ‘ so many Miles to go every Day a-field, and
 ‘ return at Night, as would make English Rusticks
 ‘ a good Days Work, or a good Excuse
 ‘ for doing nothing else ; but here the Question
 ‘ is not how they shall *thrive*, but how they
 ‘ shall *live*. The Soil is very shallow, but two
 ‘ or three Inches to the hot Sand, and wants
 ‘ Water, but seems wooded well enough, but
 ‘ not a Tree that would prop an English Oak
 ‘ when falling.

‘ I do not remember to have seen any small
 ‘ Birds, nor so much as a Crow or Magpye ;
 ‘ these would be excellent Game ; but Quails,
 ‘ Partridge, and Hares are reserved for their
 ‘ Betters upon Pain of the Gallies.

‘ CULTIVATING the Ground and pruning
 ‘ the Vines fall to the Womens Share, and
 ‘ generally all Drudgery even in Mechanicks ;
 ‘ and therefore in Recompence they are privileged
 ‘ to ride astride.

‘ THE middle aged Men are in the Army,
 ‘ and their Horse and Dragoons in their lac’d
 ‘ Hats and Jack-boots were my Post-boys, and
 ‘ made their *Baisemains* for a *Sol Marquè*, or
 ‘ Penny, when they pleased me with a Horse,
 ‘ and demanded Pardon with a graceful Shrug
 ‘ when

‘ when I lashed them with my Whip to oblige
‘ them to mend their Manners or their Pace.

‘ O N the High-ways you have a Variety of
‘ Crosses set up at about 5 Miles distance from
‘ one another, which the Devout pull off their
‘ Hats to in haste, and pray to at Leisure:
‘ Some have the compleat Garniture of wood-
‘ en Saviour, Sponge, Spear, Hammer, Nails,
‘ Pincers and Vinegar bottle, and, what edifies
‘ most of all, a Weather-cock at top.

‘ I N the chief Place of the Village you have
‘ the blessed Virgin and a Child sitting in a
‘ Nitch, or sticking to a Post like Sir *John Old-
‘ Castle* between *London* and *Islington*, and
‘ usually carved and painted by some such
‘ masterly Hand. In the Houses they have a
‘ small Crucifix upon the Shelf or Mantle-tree,
‘ to keep the Crockery from falling.

‘ A S I drew near to *Paris*, Villages and
‘ Towns appeared pretty thick and prettily situ-
‘ ated, but the People still kept their first Fi-
‘ gure, their Cloths of the Colour of dirty
‘ Wooll, and their Linnen, of the same Hue,
‘ and so fuzzy that it was not easy to distin-
‘ guish.

‘ W H E N I had almost traversed the City
‘ and Suburbs, I wondered when I should get
‘ out of the Lanes and Alleys, for there are
‘ scarcely six Streets wider than the narrow
‘ End of *St. Martin’s-lane*, so they are forced
‘ to have shallow Chariots with Crane Necks
‘ for the *Beau Monde*; which, together with
‘ the Height of the Houses and Cleanliness of
‘ the Inhabitants, they seem to want nothing

‘ but Sea-coal Fires to make it Inside and Outside the best Nose-gay in *Europe*.

‘ **THEIR** Signs deserve some Notice; at every Corner of a Street a Head staring and strutting with a friz Wig and plenteous Cravat-string, *Au grand Monarque*. Some think *Lewis* greater than any Monarch, and they have *Le grand Louis*, and sometimes the Words revers’d; another thinks to excel, and has *L’ Empereur des François*. A Cobler blacks a Boot, and claps it wet against his Stall, and dubs it *La Botte Royale*. A Fellow that has an old scrub Wigg or two, has however in Capitals, *Magazine of all Sorts of Perukes the most Alamode*; you would think he furnished the Armies on the *Rhine*. No Language can fit them, the Italian has not Superlatives enough to express their Elegancies and Perfections. One clips your Hair *en perfection*, another hawls out your Teeth, or cuts your Corns *en perfection* too. But especially commend me to your *Auberges*, or Victualling-houses, All *proprement à Manger*, neat elegant Eating; where the Table-Cloth or Napkins are not clean enough to wipe the very Table, nor the ordinary Fare passable with our Footmen.

‘ **THERE** is something looks as if there had been Money here and at *Versailles* formerly; but whatever looks rich looks old too. The Officers, who are those we must call the Gentry, are obliged to keep Coaches and Equipages to shew at Court, especially to demonstrate that they spend their Salaries and Pensions as fast as they get them; for should a Man presume

‘sume to retire and lay up Money, it would be
 ‘looked upon as a Design to interrupt the ge-
 ‘neral Poverty, and consequently the Peace of
 ‘the Kingdom, and would be resented accord-
 ‘ingly. And this Artifice of bringing all up
 ‘to *Paris* gilds the Town, and raises that ne-
 ‘cessary Envy and Emulation which are so a-
 ‘greeable to their polite Maxims.

‘IF Oppression makes wise Men mad, it
 ‘makes handsome Women Hags *ante diem*; the
 ‘Children seem to be sucking their Grannams,
 ‘and have an odd staring Vivacity in their Eyes,
 ‘and a pert Chagrin is the first Humour you dis-
 ‘cover. When they grow up, Dancing is the
 ‘top Accomplishment, and the apish World
 ‘being perswaded to value People for that sin-
 ‘gle Quality, no wonder that they generally
 ‘shew an Alacrity about the Legs: And be-
 ‘ing for the most part used to Wooden Shooes,
 ‘when they get into Leather, at first setting
 ‘out they do not know whether they stand up-
 ‘on their Heads or their Heels.

‘IF Man, as they say, is the Epitome of
 ‘the World, then a lank Monsieur with a huge
 ‘Fruz Wigg and blue Feather in his Cap, an old
 ‘laced Coat and embroidered Velt, and lamenta-
 ‘bly out at Hose and Heels, is *France* in little.

‘I could not but take notice what a poor Fi-
 ‘gure Popery makes on the Lord’s-Day, and
 ‘how she shines on the Festivals of the more
 ‘meritorious Saints. The Blessed Virgin runs
 ‘away with the first Honours. The Beggars
 ‘live upon her. ’Tis for her sake, or to express
 ‘my self in Terms of Art, ’tis for Love of her

‘ all Blessings are expected from the Justice of
 ‘ Heaven, and all Favours from the Charity of
 ‘ Men. On these glorious Days are exposed
 ‘ Magazines of Ecclesiastical Finery, pompous
 ‘ Processions, Anthems, Canopies and Repo-
 ‘ soirs, Tapers and Incense, with innumerable
 ‘ precious Relicts of Saints, sacred Skulls and
 ‘ Shanks. I had once designed to copy a Cata-
 ‘ logue of the Particulars; Three Hairs of such
 ‘ a one’s Beard, with a Tooth of St. *Agatha*;
 ‘ so many Drops of such a one’s Milk, with a
 ‘ Griskin of St. *Lawrence*; but I was afraid it
 ‘ would look too ludicrous; their very Habits
 ‘ are diverting, the different Copes, Cowls,
 ‘ Blankets, Rugs and Riding-Hoods, from the
 ‘ Purple Bishop and his horned Mitre down to
 ‘ the bare-legged bearded Capuchin with his
 ‘ picked Pudding-bag.

‘ THE Natives imagine whatever belongs to
 ‘ their King great to Astonishment, all roman-
 ‘ tick; every Horse is *un Pegase*, and every
 ‘ Hovel *un Pavillon*. They shut their Eyes
 ‘ close, throw their Mouths wide open, and
 ‘ cry out in Rapture, *O che Magnifique! O che*
 ‘ *terrible Beauté!* And can you blame them?
 ‘ For what can Man in this imperfect State
 ‘ conceive more magnificent, more glorious,
 ‘ than the mighty *Lewis* with his Lawrels and
 ‘ Trophies triumphing upon prostrate Princes
 ‘ and Kingdoms, and dragging the Emblems
 ‘ of captive Nations at his Triumphant Chariot-
 ‘ Wheels? Here he is a *Hercules* vanquishing
 ‘ confederate *Hydra*’s, there a *Jupiter* darting
 ‘ forked flaming Thunderbolts; his very Bust
 ‘ upon

' upon *Medusa's* Shield, instead of a Gorgon;
 ' petrifying vain Opposers. *Burgundy* taken in
 ' stormy Weather is therefore worded, *Malgrè*
 ' *les Cieux* ; *In spite of Heaven*. I defy the Mo-
 ' gul with a Quill of the Virgin Ostrich to come
 ' near them. The *Place de Victoire* ; *Vos ater-*
 ' *ni ignes* ; Lamps constantly burning to *Viro im-*
 ' *mortali*. Thus *Versailles* Gallery, thus the Ceil-
 ' ings and Paintings, Statues and Medals, done
 ' indeed before *Queen Anne's* Time ; thus the
 ' very Gates of the City in Triumphant Ar-
 ' ches, with the Imperial Eagle, *Holland* Lion,
 ' *Spanish* Golden Ram, and a poor old Man
 ' pouring out of an Urn the River *Rhine*, all
 ' couching and their Backs breaking under the
 ' Weight of this prodigious Hero and his invin-
 ' cible Armies. This the constant Flattery of
 ' the silent Arts, the Rhetoricians Spiritual and
 ' Temporal spoke out, the Poets, Historians,
 ' and Preachers printed it in *Folio*, and put it
 ' in the universal Language in gilded Inscripti-
 ' ons upon Pillars and Monuments of Brass
 ' and Marble. Such notorious Warnings, fitted
 ' even to the Capacities of those that could not
 ' read, must needs have alarm'd *Europe* as they
 ' did. But Poetry and her Sister Arts are now in
 ' the Decline ; since the *Gasconade* Style is out
 ' of Date, they seem quite at a Stand. No-
 ' thing bright has appeared of some Years. The
 ' Phrase I met with in an Inscription, *Sous qui*
 ' *toute la terre a l'honneur de trembler*, has
 ' something so sublime in it, that my Lord
 ' *Marlborough* deserves I know not what for spoil-
 ' ing so many great Genius's Civil and Milita-

ter Number of such Examples, you see one Passion gratified by another, and something corrupt in the Motive, which disparages the Glory of it. Of all the Good Qualities therefore that I have any where observed, I have ever thought Candour in Acknowledgment of an Errour the greatest Act of the Soul. It is so painful a Task, that Men who cannot practise it are forced to frame to themselves a certain Greatness in adhering to what they have already done, be it never so destructive to themselves or others, and a certain Meanness in retracting what they have, though from Misinformation, before advanced. Example is the liveliest Way of Instruction, and I think I can produce such an Instance of this noble Humility, that after the reading it, it will be rather a Point of Ambition than Mortification to retract a false Step, especially if a Man's Errour concerns the Welfare of his Country.

THE Circumstance I have in my Thoughts, is the Behaviour of our renowned Queen *Elizabeth* in the 43d Year of her Reign. The Parliament were extreamly dissatisfied upon the Subject of Trade, from the Complaint of the Mercantile Part of the Nation. This made Her Majesty apprehensive that she had been misled in this Matter; whereupon she immediately made void certain Grants she had made which favoured Monopolies, and left others open to be decided by Law. The House of Commons received as they ought this gracious Action, and ordered that the Speaker, attended by Eighty Members, should return Her Majesty their Thanks. That glorious Lady expressed herself on this Occasion in these Words:

‘ I Owe you hearty Thanks and Commenda-
 ‘ tions for your singular Good-will towards
 ‘ me, not only in your Hearts and Thoughts,
 ‘ but which you have openly exprest and de-
 ‘ clared, whereby you have recalled me from an
 ‘ Error proceeding from my Ignorance, not my
 ‘ Will. These things had undeservedly turned
 ‘ to my Disgrace, (to whom nothing is more
 ‘ dear than the Safety and Love of my People)
 ‘ had not such Harpies and Horse-leeches as
 ‘ these been made known and discovered to me
 ‘ by you. I had rather my Heart or Hand
 ‘ should perish, than that either my Heart or
 ‘ Hand should allow such Privileges to Monopo-
 ‘ lists as may be prejudicial to my People. The
 ‘ Splendor of Regal Majesty hath not so blinded
 ‘ mine Eyes, that licentious Power should pre-
 ‘ vail more with me than Justice. The Glory
 ‘ of the Name of a King may deceive Princes
 ‘ that know not how to rule, as gilded Pills
 ‘ may deceive a sick Patient ; but I am none of
 ‘ those Princes : For I know that the Common-
 ‘ wealth is to be governed for the Good and Ad-
 ‘ vantage of those that are committed to me,
 ‘ not of my self to whom it is intrusted ; and
 ‘ that an Account is one Day to be given before
 ‘ another Judgment-Seat. I think my self most
 ‘ happy, that by God’s Assistance I have hither-
 ‘ to so prosperously governed the Common-
 ‘ wealth in all Respects ; and that I have such
 ‘ Subjects, as for their Good I would willingly
 ‘ leave both Kingdom and Life also. I beseech
 ‘ you, that whatever Misdemeanours and Mis-
 ‘ carriages others are guilty of by their false Sug-
 ‘ gestions

‘gestions, may not be imputed to me; let the
‘Testimony of a clear Conscience entirely in
‘all Respects excuse me. You are not ignorant
‘that Princes Servants are oftentimes too much
‘set upon their own private Advantage; that
‘the Truth is frequently concealed from Prin-
‘ces, and they cannot themselves look narrow-
‘ly into all things, upon whose Shoulders lieth
‘continually the heavy Weight of the greatest
‘and most important Affairs.

ADMIRATION arising from Actions of this Nature steals silently into the Hearts of Men, and makes them look upon their Princes as endued with something divine, when they behold them practise a Virtue so frequently wanted in their own little Affairs, and yet which they themselves are perhaps too proud to practise. Power which takes its Root on such a Foundation, has the Love of the People, the Consent of Mankind, as Ornaments and Branches of its Glory. It is very remarkable, that at the same Time wherein this admirable Woman governed this Nation, the French King used his Empire with the same Taste and Spirit. *Henry the Fourth* speaks to his People in Parliament assembled after the following Manner.

‘**A**S I have not imitated the Kings my Pre-
‘decessors, by intermeddling with the
‘late Elections, and interposing my Authority to
‘procure such Men to be chosen who should be
‘directed by my Fancies, whether good or bad;
‘but intirely left the Nomination of Deputies
‘to those who are concerned: So I shall not
‘prescribe any Rules, Forms, or Limitations
‘to

‘ to be observed in your Assembly. But leaving you to a full Liberty of giving your Opinions, Votes, and Suffrages in all your Deliberations, I shall only desire that the Restitution of good Order in the Kingdom, the ancient Glory and Splendor of this Crown, the Peace and Tranquility of the Publick, and the Relief of all the People, whom I love as my dear Children, may be the Principal Effects of your Care. And though my grey Hairs, and long Experience, together with the Toils and Dangers I have gone through to save the State from Ruin, might deserve some Exception; yet I am contented to submit to the general Rule, being firmly perswaded that there is no Mark more certain of the Decay and Desolation of Kingdoms, than when Kings Despise the Laws, and think they may dispense with them; when they confer their Favours and Gratifications, as well as the publick Honours, Offices, Benefices, and Dignities, for any other Reasons, Regards, or Considerations, than those of Integrity, Courage, Understanding, and Fidelity. In all which I resolve not to be wanting on my Part, and to serve you for an Example to incite you to be careful and diligent in the Discharge of your Duty.

[N^o 42. Jan. 9.]

----- *Nihil est quod credere de se
Non possit, cum laudatur Diis Æqua potestas.* Juv.

‘ I Thank you for the Justice you did me in
‘ printing the Letter, wherein I lately
‘ gave you an Account of my Notion of the out-
‘ ward Form and Appearance of Greatness in
‘ France. Being, as I told you, the Son of a
‘ Frenchman, I had the Language very well, and
‘ having Credentials to some Relations, I was
‘ easily introduced into all Places I had a mind
‘ to visit. You may believe, in hopes of making
‘ me a Convert, they made no Scruple of car-
‘ rying me to their Churches. On one particu-
‘ lar Day I was told there was a most ingenious
‘ young Gentleman to preach, who was always
‘ upon sublime Topicks, seldom talked of any
‘ thing but God and the King, and was ex-
‘ tremely followed and encouraged. It is not pos-
‘ sible for you to conceive with what Arro-
‘ gance the Gentleman erected himself, and de-
‘ livered to us the following Text as the Subject
‘ of his Discourse.

‘ The 12th Verse of the 68th Psalm.

‘ *Kings with their Armies did flee and were
‘ discomfited, and they of the Household di-
‘ vided the Spoil.*

‘ AFTER he had told us He had plainly
‘ proved that the People were made, in relation
‘ to all worldly Interest, wholly for the Use of
‘ his Majesty, he took Pains to save us from one
‘ Errour,

' Errour, which, he said, we might naturally
 ' fall into ; and that was, that we ought not to
 ' reckon the People of God the People of the
 ' King. Heaven has, said he, reserved to it
 ' self its Ministers the Clergy ; but the rest
 ' were all the proper Goods of Heaven's Vice-
 ' gerent the King. The Vicegerent might, to
 ' shew his Devotion to Heaven, to which only
 ' he was accountable, give what he thought fit
 ' to the Church ; but the Vicegerent could not
 ' take any thing from the Church, whose Por-
 ' tion was by Divine Institution. He made it
 ' very evident, that all Grants made to the
 ' Church were immediately become sacred, and
 ' the Vicegerent might touch any thing but
 ' those.

' THIS learned young Gentleman went on to
 ' shew from what he called most clear and evi-
 ' dent Proofs of Scripture, That Princes are of-
 ' ten called Shepherds, and the People their
 ' Flock ; but, says he, none but the vilest of
 ' those Miscreants of the pretended Reformed
 ' Religion, will have the Confidence to deny
 ' but that the Shepherd has as much Right to
 ' eat his Sheep as to feed them. *Kings with*
 ' *their Armies did flee, and the Household divided*
 ' *the Spoil.* The Prince has all the People com-
 ' mitted to his Charge, and given to his Dispo-
 ' sal, in the same manner as other Persons have
 ' inferiour Animals. *Kings with their Armies*
 ' *did flee, and the Household divided the Spoil.*

' AS Heaven has a chosen People the Clergy,
 ' so the Vicegerent has a chosen People his Cour-
 ' tiers. When these have a perfect good Un-
 ' der-

‘ derstanding, the Things both of Heaven and
 ‘ Earth go on as they ought to do, it is not for
 ‘ the People to murmur at what either think fit,
 ‘ by their respective Commissions, to lay upon
 ‘ them : It is as unnatural as if Sheep should re-
 ‘ fuse to be sheared. They are not to run in Pas-
 ‘ tures as Proprietors of the Land, but to enjoy
 ‘ fresh Air and good Grass till their Wooll and
 ‘ Flesh are fit for their Masters. There is, my
 ‘ Beloved, at present the most perfect Harmony
 ‘ between the Clergy and the Court ; and an
 ‘ Ecclesiastick, though under an higher Com-
 ‘ mission than any upon Earth, having accept-
 ‘ ed of an Authority to act in the Affairs of car-
 ‘ rying on the happy Peace which his Majesty
 ‘ lately entered into, brought down, no doubt,
 ‘ those Advantages, which could not have been
 ‘ expected from the Arm of Flesh, after the
 ‘ Misfortunes that beset *France*. But now, my
 ‘ Brethren, the Kings with their Armies are
 ‘ fled, the Household are to divide the Spoil. I
 ‘ must speak it with Earnestness to you (lest a
 ‘ wicked Self-love should seize you towards
 ‘ what you may be misled to call your Proper-
 ‘ ties) no one ought to expect to be the better
 ‘ for these Acquisitions of the King’s, but the
 ‘ Courtiers : *The Household divided the Spoil.*

‘ I must inform you for the Edification of your
 ‘ Souls, that several of you have heaped so
 ‘ much Wealth together, that it seems impos-
 ‘ sible for you to attend Heavenly Things in
 ‘ the Manner which you ought ; and therefore
 ‘ you are to bear all true Love and Gratitude to
 ‘ his most truly Christian Majesty, who has of
 ‘ late

‘ late taken off almost a fourth Part of that
 ‘ Worldly Pelf, which led many of his good Sub-
 ‘ jects into Snares and Temptations.

‘ IT is, my Beloved, your Duty to have a
 ‘ strict Eye to his Majesty’s Edicts, and beware
 ‘ of the Danger of being insnared into the Love
 ‘ of this World. If any of you has any parti-
 ‘ cular Place, Closet, or Drawer wherein you
 ‘ hide what you love better than better Things,
 ‘ you ought to name the Sum, Place, and all
 ‘ other Particulars to your Confessors: Part
 ‘ may be paid to the Church, part paid to the
 ‘ Vicegerent, and you your selves be assured of
 ‘ having the best and desirable Usury, that of
 ‘ gaining what can never perish, by parting
 ‘ with what is fading and corruptible. Vain
 ‘ is his or her Confession which leaves any thing
 ‘ upon the Soul unrevealed to the Ghostly Fa-
 ‘ ther; therefore, I beseech you, Brethren and
 ‘ Sisters, to exonerate your Conscience of the
 ‘ last Farthing.

‘ I must take this Occasion to remove a cer-
 ‘ tain Scruple that is run into the Heads of some
 ‘ weak Brethren, as if there could not be the
 ‘ Cause of Heaven concerned in these Matters,
 ‘ because certain of the Vicegerent’s Ministers
 ‘ had been bred up in the Superstition of the
 ‘ Hugonots, though they take upon them to be
 ‘ Patrons of the true Catholick Religion. Be
 ‘ not led aside by these Suggestions; for they
 ‘ are thoroughly come over; and the Household
 ‘ of the Vicegerent have admitted in several
 ‘ Instances the Household of Faith to divide the
 ‘ Spoil with them. Thus it appears that the
 ‘ World

‘ World and the Property of it, excepting the
 ‘ Lands of the Church, is wholly in the King;
 ‘ and I must entreat you, my Brethren, as you va-
 ‘ lue your own Souls, to go home in Peace, and,
 ‘ like good Christians, think nothing your own.

‘ **T H U S** this Preacher informed us how to
 ‘ resign our selves: And perhaps to you, if you
 ‘ never were in *France*, such Grossnesses may
 ‘ seem incredible; but I who have, think the
 ‘ Notice of it very proper for the **ENGLISHMAN**.
 ‘ Upon this Occasion you might justly recom-
 ‘ mend the honest Behaviour of our Prelates
 ‘ and Clergy, who scorn to impress into their
 ‘ Fellow-Subjects any Notions that may be in-
 ‘ jurious to their Civil Rights.

I am, Sir, your most humble Servant,

Ralph English.

To the ENGLISHMAN.

S I R,

‘ **Y O U** will pardon the Freedom I take in of-
 ‘ fering you my Sentiments of the *Exami-*
 ‘ *ner*, when you consider that it is high Time for
 ‘ every *Englishman* to exert himself in Behalf of
 ‘ his Country; when so many are under the
 ‘ fatal Delusion of Sophistry, and in love with
 ‘ those Measures that must inevitably bring
 ‘ them to Destruction.

‘ I am sensible you neglect all the *Examiner* can
 ‘ say of you; and presume you will wave all per-
 ‘ sonal Engagement with him, make it the Busi-
 ‘ ness of your future Papers to expose his false
 ‘ Logick, and in every Particular to display
 ‘ the Danger of his Designs. You have am-

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ple

‘ ple Matter in every Paper he prints to abate
 ‘ the excessive Vanity, and confound the Mea-
 ‘ sures of that Enemy to our Country’s Quiet.

‘ I do therefore (in the Name of many *Eng-
 ‘ lishmen*) earnestly desire you will attack his
 ‘ Strong-hold, his Pretence of being supported
 ‘ and favoured by the Ministry. The World
 ‘ may be assured, if he has any Encouragement
 ‘ from them to demean himself as he does, ’tis
 ‘ illegal and criminal. Ask him. Is he any
 ‘ where censured only for speaking well of those
 ‘ whose Patronage he pleads? or is he necessi-
 ‘ tated to invest some of his Heroes with the
 ‘ Spoils of their Betters? Sure he will never al-
 ‘ low that the *Glories* of our present Admini-
 ‘ stration stand in need of such mean Supports as
 ‘ are deduced from the Slander of others: If not,
 ‘ why then all this inveterate Clamour against
 ‘ Men whose Behaviour has been spotless for
 ‘ any thing that has been proved; who were
 ‘ most shamefully condemned without being
 ‘ heard, (and not, as he has asserted, *by the
 ‘ Powers that compose our Constitution*;) and bar-
 ‘ barously treated by the Publick for strenuous-
 ‘ ly maintaining its Liberties?

‘ ‘ ALLOW him what Latitude he pleases in
 ‘ *defending the Government*, provided he can do
 ‘ it without offending Truth or defaming other
 ‘ People. If he acknowledges he cannot, I am
 ‘ sure he pays but an indifferent Compliment to
 ‘ his Masters; if he can, and one might be per-
 ‘ mitted to advise, it might appear not very pro-
 ‘ found Wisdom to suffer that indecent Liberty
 ‘ to be taken with great Men out of Power,
 ‘ which may one Day fix a lasting Mark of In-
 ‘ famy on themselves.

‘ I heartily wish they (as those before them
‘ have done) may establish to themselves so per-
‘ manent a Reputation, in impartial History,
‘ as may render all future Animadversions on
‘ their Conduct ineffectual.

‘ THEY would do well to set before their
‘ Eyes the Counsel my Lord Bacon gives to
‘ Statesmen ; *Use the Memory of thy Predecessor*
‘ *fairly and tenderly ; for if thou dost not, it is a*
‘ *Debt will surely be paid when thou art gone.*

‘ IT might not be amiss if they considered
‘ too, that though they are at present exempted
‘ from *Calumny and Detraction*, that they may be
‘ enabled to defend others in that Behalf ; yet if
‘ they forget the Cause of their Exemption ; and
‘ suffer others to be traduced, they themselves
‘ lie certainly open to a just and free Exam-
‘ ination ; and then, perhaps, it may soon ap-
‘ pear (without *Calumny and Detraction*) whe-
‘ ther they, of all Men, should authorize the
‘ Defamation of others.

‘ I hope there is yet Honour enough surviving
‘ in *Britain*, to plead the Cause of our Benefac-
‘ tors against the Insults of those to whom For-
‘ tune has given Preference for a Time.

‘ I wonder this Fellow should be so vain, and
‘ the World so blind, as to overlook the Ad-
‘ vantages on which he writes : First, he pre-
‘ tends to be supported by Men in Power ; and
‘ how he dares to be so free as to profess this, un-
‘ less it were really true, or without some Assu-
‘ rance of Indemnity be so insolent to our No-
‘ bles, I cannot conceive. In the next Place, he
‘ must be assured that if Men were disposed to

' treat his Patrons with the same illegal Freedom
 ' as he does our Country's Friends, they must
 ' do it at their utmost Peril : And then the Ques-
 ' tion is, whether we cannot reserve our Liber-
 ' ties and Fortunes to better purpose, than, by
 ' giving Opportunities of Revenge, fall a Sacri-
 ' fice to those who would look with Joy upon
 ' our Ruine? *These* are the real *Merits of his*
 ' *Cause*. It is no less dangerous than unfair to an-
 ' swer with the same unsufferable Licence that he
 ' asserts. This is plain *English*, that, I think, may
 ' be persisted in, unless some Minister will do
 ' himself the Honour to silence the *Examiner*.

I am, S I R,

Your most obedient humble Servant, &c.

[N^o 43. Jan. 12.]

Quousque tandem abutere Patientia nostra? Tull.

To the ENGLISHMAN.

S I R,

' I Think my self obliged to give you this
 ' Trouble out of the Duty and Loyalty I
 ' owe to the Queen, whom the *Examiner* of *Fri-*
 ' *day* last has treated with a Familiarity most in-
 ' decent and presumptuous. As this lawless
 ' Creature lurks in the Dark, and a Man knows
 ' not of whom he is speaking when he names
 ' him, there is no way of avenging the Injuries
 ' he does, but by the Instrument with which he
 ' commits them. It is very hard that our Sove-
 ' reign, whose Power so many contend to en-
 ' large, should have no Minister of Justice that
 ' has

‘ has the Gratitude to defend Her from Insult.
 ‘ But I have long observed, that those who are
 ‘ most zealous for making the Power of Princes
 ‘ despotick, have little else in View but to make
 ‘ an Arbitrary Use of their own Share of that
 ‘ Power. But lest this may be an Inadvertency
 ‘ in our Superiours, I shall lay before them the
 ‘ particular Iniquity of this bold Offender. In
 ‘ his Paper abovementioned he has this Para-
 ‘ graph.

‘ *ACCORDING to the best Advices sent us*
 ‘ *by the Whigs and their Oracles, the Demise of*
 ‘ *the Crown happened upon Thursday the 24th of*
 ‘ *December, being Christmas-Eve, at Four of the*
 ‘ *Clock in the Morning, in the Year One thou-*
 ‘ *sand seven hundred and thirteen.*’ *All Ages,*
 ‘ *Sexes, Ranks, and Orders of Men, at first hearing*
 ‘ *of the ill News, were affected with the deepest Sor-*
 ‘ *row, and a general Panick ran through the whole*
 ‘ *Kingdom. For a long time we were distracted and*
 ‘ *inconsolable; in the utmost Horror and Con-*
 ‘ *fusion upon the most excellent Queen, who then*
 ‘ *became immortal. But these black Clouds were*
 ‘ *soon dispersed, our Fears and Jealousies vanished,*
 ‘ *and we revived from a deplorable State of Grief*
 ‘ *and Misery, at the first joyful Tidings of the happy*
 ‘ *Accession of Her most Sacred Majesty Queen*
 ‘ *ANNE the Second, (whom GOD long preserve)*
 ‘ *to the Throne of Her Ancestors; the Nature of*
 ‘ *our Monarchy being such, that immediately after*
 ‘ *the Death of the Person in Possession, the Crown,*
 ‘ *by Right of Inheritance, descends to the next*
 ‘ *Heir, without any previous Formalities and Con-*
 ‘ *ditions,*

ditions, or admitting so much as the least Vacancy or Interregnum.

‘ I N order to bring in an Assertion which he takes to be humorous, to wit, That upon this Occasion, according to the Nature of our Monarchy, though a Succession happened, there was not so much as the *least Vacancy or Interregnum*; this Floop, playing with Firebrands, says in so many Words, *The Demise of the Crown happened upon Thursday the 24th of December, being Christmas-Eve, at Four of the Clock in the Morning, in the Year 1713*; and with as strong an Affirmation says, *We revived from a deplorable State of Grief at the first joyful Tidings of the happy Accession of Her most Sacred Majesty Queen Anne the Second, whom God long preserve to the Throne of Her Ancestors.*

‘ T H E R E could not be in Nature a greater Offence committed against those Provisions which our Laws have made to prevent the spreading of false News, than this awkward Wittol is here guilty of. The Sovereignty was the only Part of the *British Constitution* against which he had not before offended; all the Nobility and Commonalty that differed from those by whom he pretends to be supported, he had before trampled upon; but it might have been justly expected the Person to whom those, his pretended Supporters, owe their Authority, might have been sacred from Violation.

‘ T H E

‘ THE Subject of his Queen’s Indisposition
 ‘ is the last Occasion that a Man of any Religion,
 ‘ or good Breeding, would have taken to in-
 ‘ troduce his Raillery against his Opposers. If
 ‘ there are Men who rejoyce at the Incident
 ‘ he mentions, it is no Instance of Respect to
 ‘ the Queen to report the Malevolence of any
 ‘ of Her Subjects. It is no manner of Attone-
 ‘ ment, that in pursuing the silly Foundation
 ‘ he has laid to be very ingenious, he contra-
 ‘ dicts the Account of her having Enemies a-
 ‘ mong her Subjects, by saying, *The Second*
 ‘ *mighty Anne, in Imitation of Her great An-*
 ‘ *cestor, wanted no other Guaranty than the Love*
 ‘ *and Affections of Her People.*

‘ HIS Ribbaldry of printing the Words, *Young*
 ‘ *Queen, illustrious Successor, and new Monarch,*
 ‘ are unsufferably licentious; for as Men of the
 ‘ best Discerning cannot find out Wit in what
 ‘ he frequently intends for such, much more
 ‘ may it be expected that the common People
 ‘ should take what he says literally, and act ac-
 ‘ cordingly. Scandals against the Government
 ‘ are not to be treated like those against private
 ‘ Persons, nor are we to wait till Detriments
 ‘ arise from false Reports relating to our Sove-
 ‘ reign, before they become punishable by Law.
 ‘ I insist upon it, that this Author has reported
 ‘ the Queen’s Departure out of this Life falsely
 ‘ and impertinently, I will not say maliciously;
 ‘ but the Consequences of it might have had as
 ‘ ill Effects as if they had flowed from Malice
 ‘ also in him who spread the Report. It is im-
 ‘ possible to understand under what Acceptation

‘ to take this Writer. If he is to enjoy the Liberties and Freedoms of a Court Fool, and speak of all Persons and Things without Exception, according to his Folly, it is absolutely necessary to keep Pen and Ink out of his Way; for they are most dangerous Instruments, and in the Hands of a Half Wit will do more Mischief than Sword and Dagger in the Hands of a Madman.

‘ *THE* ungoverned Rage of the *Examiner* and other Writers, against those whom they distinguish by the Word *Whigs*, has made them run into the most disrespectful Insinuations against the Queen’s Majesty. Under Colour of reporting the Sentiments of the Whigs, they have uttered and dispersed Sentiments which by no Means contribute to the Promotion of Her Majesty’s Interests and Glory. But instead of such Trifling Thoughts as this Libeller has been so audacious as to invent, upon the supposed Dissolution of the greatest Life now subject to Mortality, there were others upon that Incident who, perhaps, fell into more serious and natural Reflections.

‘ It is possible there might be those who were rescuing Her glorious Name from the Imputation of some Passages which happened in Her Days, and are owing only to the Conduct of the *Examiner*’s Heroes. There were, perhaps, those who fell into Meditations upon the unhappy Circumstances of all Princes in general, who are almost necessarily obliged to live without the Comforts of sincere Friendship, and perhaps to pass a whole Life without

‘ out ever having heard one disinterested Sentence.

‘ FROM the Necessity that Sovereigns are under to conduct their Affairs by the Information of others, it is possible there might be those who were comparing Facts and Circumstances to vindicate Her Majesty from the Errours and Miscarriages of Her Servants.

‘ THESE are the Thoughts which naturally arise in the Minds of Men who have no Hopes from Courts; and condemn their Artifices.

‘ I hope there needs no more than the bare Mention of this Matter, to move those who have it in their Power to silence the *Examiner*.

I am, S I R,

Your most humble Servant,

Ralph English.

I shall not add any thing to what Mr. *Englisb* says, but will conclude this Paper with a Letter sent by a Gentleman who had been a Servant to the Prince of *Denmark*, to a Nobleman who was also of His Royal Highness's Family, occasioned by the Report which the *Examiner* has taken the Liberty to mention in Print.

My Lord, 12 at Noon, Christsmas-day, 1713.

‘ I Give you this to acquaint your Lordship, that the Widow of our late Master departed this Life at Four this Morning. You may remember the Day on which he died, I
‘ la-

‘ lamented Her Condition as more mournful
 ‘ than that of any private Person, now having
 ‘ no one who could enter into the Depth of Her
 ‘ Cares, or to whom She could communicate
 ‘ those Recesses of the Heart, which every one
 ‘ has, and no one can utter but to a Bosom
 ‘ Friend.

‘ WHAT has happened since his Death from
 ‘ the Divisions about Favour, which his Influence
 ‘ and Support, under private Uneasinesses, pre-
 ‘ vented during his Life, is known to all the World.
 ‘ What Events will attend this great Incident
 ‘ we must expect with Patience: But I think
 ‘ it will become the Magnanimity you have ma-
 ‘ nifested under the Mortifications you have a
 ‘ long time suffered, to be as unruffled if you
 ‘ meet with more prosperous Fortune. Consi-
 ‘ der Things which have been done owe their
 ‘ Birth to the Complaisance of those of your
 ‘ Quality, who had not your Virtue; and if
 ‘ certain Gentlemen do not go to *France*, or send
 ‘ for Company from thence, you pity those
 ‘ when they are humbled, whom you despised
 ‘ when they were exalted. I lament with
 ‘ you for her, whose Bread we have eaten; and
 ‘ know your noble Mind is incapable of Misbe-
 ‘ behaviour on any Occasion wherein your Hu-
 ‘ manity is called upon. For my part, in judg-
 ‘ ing of Mankind, I have much less Cha-
 ‘ rity for those who become the Tools of
 ‘ great Offenders, than for the Criminals
 ‘ themselves, especially in the Cases you wot of
 ‘ wherein Men of Quality have work’d dir-
 ‘ ty

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' ty Work under those who were fit for no
' other.

*I am, my L O R D,
Your most obedient humble Servant.*

[N^o 44. Jan. 14.]
Connubio jungam stabili, propriamque dicabo. Virg.

To the ENGLISHMAN.

S I R,

' **I** Am the Wife of a Clergyman, and have
' for many Years lived with him in all the
' Comfort imaginable. He is a Gentleman of
' exemplary Life and Conversation, and great
' Chearfulness of Spirit ; but I know not how
' for some Months last past he has frequently left
' the Room in a flow of Passion which I have
' observed in his Eyes, when he looked upon
' me and his Children. When I have enquired
' into the Reason, he has answered with a Cold-
' ness, we must resign every thing in this World,
' and learn to part with what is dearest to us,
' before the Instant comes in which we are to be
' separated : Such general Expressions are all the
' Satisfaction he will give me. He is a Man that
' casts his Eyes all round him, and not to be
' carried away with false Appearances : He con-
' siders very sedately, before he will determine
' upon any thing ; but I find from the Posture
' of Affairs in *Europe*, and the French King's
' continuing his Severities against those of the
' Reformed Religion, he is not without Ter-
' rours of the Power of *France*. He took up
' Yester-

‘ Yesterday the *Post-Boy*, and fell into profound
 ‘ Meditation upon reading this Paragraph.

‘ *THE King is equipping 14 Men of War in*
 ‘ *divers Ports of this Kingdom besides Frigats*
 ‘ *and Bomb-Vessels which being to join Monsieur du*
 ‘ *Casse, ’tis thought there is some greater Design*
 ‘ *upon the Anvil, than the Reduction of Majorca*
 ‘ *and Barcelona. The rather, because they are to*
 ‘ *take 12 or 14000 Land-Forces on Board, with a*
 ‘ *prodigious Quantity of Ammunition and Provi-*
 ‘ *sions.*

‘ SOON after he went into his Study, and
 ‘ is now gone out, having left *Rymer’s Fœdera*
 ‘ open, in a place wherein is the following Com-
 ‘ mission from *Queen Mary*. My Son, who is
 ‘ now my Secretary, a Lad of Fifteen, has by
 ‘ my Order transcribed and Englished it.

De Commiffione ad Canonicos & Præbendarios
 Uxoratos amovendos & deprivandos.

A. D. **R**egina, prædilecto & fideli Consiliario suo,
 1554. Stephano Wintonienfi Episcopo, summo
 suo Angliæ Cancellario, salutem.

Quia certis & indubitatis Testimoniis, unâ cum
Facti notorietate & fama publicâ referente, lucu-
lenter intelleximus & manifestè comperimus, pluri-
mos Canonorum & Præbendariorum Ecclesiæ Ca-
thedralis Westm. pro talibus se gerentes, Dei &
Animarum suarum Salutis immemores, valdè gra-
via & enormia dudum commisisse & perpetrâsse Sce-
lera atque Peccata; & inter cetera, quod dolenter
certè & magna cum amaritudine Anima nostræ pro-
ferimus, post sacros Ordines, immò post sacrum Or-
dinem

dinem Sacerdotalem, per eos susceptos, ac post Castitatem in ea parte professam castęque vivendi vitam voluntarię electam, cum quibusdam Mulieribus Nuptias de factō, cum de jure non deberent, in Dei contemptum & Animarum suarum Peccatum manifestum, necnon in grave omnium Ordinum tam Clericorum quam Laicorum Scandalum, denique ceterorum omnium Christi Fidelium perniciosissimum Exemplum contraxisse, & cum illis tanquam cum Uxoribus cohabitasse.

N E igitur tantum Scelus remaneat impunitum, ac multos alios pertrahat in Ruinam, vobis Tenore Pręsentium committimus & mandamus, quatenus Canonicos & Prębendarios antedictos, ut pręfertur, cum Mulieribus Nuptias contrahentes & cohabitantes, Diebus Horis & Locis vestro arbitrio eligendis & assignandis, ad comparendum coram vobis vocetis aut vocari faciatis, ac, si ita vobis videatur, eosdem Canonicos & Prębendarios adeatis, & Negotio illis summarie & de plano sine ullo strepitu & figura judicii exposito & declarato, si per summariam examinationem & discussionem Negotii per vos fiendam, eosdem Canonicos & Prębendarios sic contraxisse aut fecisse constiterit, eosdem Canonicatus & Prębendis cum suis Juribus & Pertinentiis universis, omnimodo amoveatis deprivetis & perpetuo excludetis, Pęnitentiam salutarem & congruam pro modo culpę, vestro arbitrio, imponendam eisdem injungentes, ceteraque in prędictis cum eorum incidentibus emergentibus annexis & connexis quibuscumque facientes, quę necessaria fuerint seu quomodolibet opportuna.

AD quę omnia & singula facienda expedienda & finienda Nos, tam Auctoritate nostrā ordinaria
quam

quam absoluta, ex mero motu, certaue Scientia, vobis Potestatem Auctoritatem ac Licentiam concedimus & impertimus per Praesentes, cum cujuslibet Coercionis & Castigationis Severitate & Potestate; in contrarium facientibus non obstantibus quibuscunque.

In cujus rei, &c.

Teste Regina apud Westmonasterium vicesimo nono Die Martii.

Per ipsam Reginam.

A Commission for depriving and removing Canons and Prebendaries who are married.

THE Queen to Her Well-beloved and Faithful Counsellor Stephen Bishop of Winchester, sends greeting.

WHEREAS by certain and undoubted Testimony, as well as that the Thing it self is notorious, and known by common Fame, we are made to understand, That many of the Canons and Prebendaries of the Cathedral Church of Westminster, or such as act as Canons and Prebendaries of the said Church, unmindful of God and the Good of their own Souls, have committed many grievous Sins and Wickednesses; among the rest (which we mention with great Anguish of Heart) after having taken upon them sacred Orders, nay the sacred Order of Priests, and voluntarily entered into the Profession of Chastity, have contracted Marriages with certain Women, with whom they have lived as Wives, with a Contempt of God, Injury of their own Souls, and manifest Scandal of all Orders of Men, as well of the Clergy as the Laity.

NOW

NOW left so great a Wickedness should remain unpunished, and draw others into the same Guilt; We do by these Presents authorize and appoint you to call or cause to be called before you, such Canons and Prebendaries as have contracted Marriages, and cohabited with Women, to appear before you at what Days, Hours, or Places you shall think fit; or if you shall please to go to the said Canons or Prebendaries, and without the Noise and Appearance of a Tryal, explain with the said Canons and Prebendaries; and if it shall appear to you that they have contracted Marriage, to remove, deprive, and exclude them from the said Canonries and Prebends, with all Rights and Appurtenances thereunto belonging for ever; And further, to enjoin them Penance, according to the Nature of their Crime, and the particular Circumstances accompanying the same, according as you shall judge necessary, or any ways expedient.

FOR the doing, expediting and accomplishing all and singular the Premises, we as well by our ordinary as absolute Authority, of our own meer Motion, and certain Knowledge of the Facts, do give you Power, Authority, and Licence, with a Latitude of imposing other Chastisements, all other Things and Matters which favour the contrary notwithstanding.

Witness the Queen at Westminster the 29th Day of March.

‘ THIS Translation gives me very much
 ‘ Uneasiness, and I tremble that it should be
 ‘ in any Humane Power to separate me; and
 ‘ to

' to tell you the plain Truth, I would not sub-
 ' mit to it, if all the Inquisitions in the World
 ' were to inflict their utmost Punishments. I
 ' desire you would insert this in your Paper,
 ' that all the Women in *England* in my
 ' Circumstances, may be alarmed at the Danger
 ' of being Relicks, without being Widows. I
 ' am told, the repudiated Wives of the Clergy,
 ' had in the Reign of Queen *Mary* above-menti-
 ' oned Dispensations, by which they were to all
 ' Intents and Purposes to be understood Maids,
 ' but my Son is too tall to be sent out of the way
 ' to Nurse and disowned.

' I N a Word, Sir, I endeavour to laugh on
 ' this Occasion ; but I am very awkward in the
 ' Endeavour ; but hope, if you print this, do-
 ' mestick Considerations may prevail with some
 ' Persons, who have little Regard to publick
 ' ones. It would be worth while to put together
 ' the Severities which were used by that Popish
 ' Queen against those Clergy who kept their
 ' Livings, and were discovered to converse with
 ' their Wives after being separated. The In-
 ' treagues of Men and their Wives with each o-
 ' ther would be a very new Subject, and might
 ' be attended to when more regular and apposite
 ' Discourses may be neglected . It would be
 ' worth your Care, who in many Things have
 ' shewn a good deal of Knight Errantry, to
 ' protect Wives against the Terrours of being
 ' made injured Virgins. In a particular man-
 ' ner it will oblige,

S I R,

your most humble Servant.

EN^o

[N^o 45. Jan. 16.]

*O Regina novam cui condere Juppiter Urbem;
 Justitiaque dedit gentes franare superbas
 Troes te miseri——* Virg.

OUR publick Accounts make frequent mention of Couriers passing between *Bar le Duc* and *Paris*; which Circumstance is Cause of great Anxiety to all true Protestants, who are Lovers of their Country. I shall not be so free as to speak all my Thoughts upon this Occasion: but since all Persons amongst us have Access to the Scriptures, and can see that the Authority assumed by the Bishop of *Rome* is groundless, I shall only shew an Instance wherein the See of *Rome* has exerted such pretended Dominion against our Queen and Country; and leave every one to consider whether the Roman Catholick Interest in the World is not great enough at present (without the Intervention of Providence to help us) to repeat the like Edicts with better Success.

Cambden, in the Life and Reign of Queen *Elizabeth*, gives us at large the following Bull published against that Queen of glorious Memory.

U

A

A Declaratory Sentence of Pope Pius V. against Elizabeth the pretended Queen of England, and the Hereticks her Adherents: Wherein likewise all her Subjects are declared absolved from their Oath of Allegiance, and any other Duty they owe unto her. And whoever shall henceforward obey her, are included in the same Curse.

Pope Pius the Servant of God's Servants, for a standing Memorial of the Matter.

‘ **H**E that reigneth on High, to whom is
 ‘ ascribed all Power both in Heaven
 ‘ and Earth, hath committed the absolute
 ‘ Government of his One, Holy, Catholick
 ‘ and Apostolick Church (out of which there
 ‘ is no Salvation) to only one upon Earth,
 ‘ namely, to *Peter*, the Chief of the Apostles,
 ‘ and to *Peter’s* Successor, the Bishop of *Rome*.
 ‘ Him alone has he made Prince over all Na-
 ‘ tions and Kingdoms, to pluck up, destroy,
 ‘ scatter, consume, plant, and build; that
 ‘ he may preserve the Faithful (knit toge-
 ‘ ther with one common Band of Charity)
 ‘ in the Unity of the Spirit, and present them
 ‘ safe and sound to their Saviour. In the
 ‘ Discharge of which Function, We, who are
 ‘ by the Divine Favour called to the Go-
 ‘ vernment of the said Church, spare no La-
 ‘ bour, but strive earnestly that Unity and
 ‘ the Catholick Religion (which for the Tri-
 ‘ al of the Faithful, and our Amendment,
 ‘ hath, by its Author’s Permission, been ex-
 ‘ posed

‘ posed to so many Troubles) might be pre-
 ‘ served entire. But the Ungodly are grown
 ‘ so numerous and powerful, that now there
 ‘ is no Place in the Universe but what they
 ‘ have endeavour’d to taint with their most
 ‘ pernicious Doctrines: To which, among o-
 ‘ thers, *Elizabeth*, the pretended Queen of
 ‘ *England*, abandon’d to all Wickedness, is
 ‘ an Abettor; under whose Protection the
 ‘ most profligate Persons have found a Re-
 ‘ treat. Which very Woman having seized
 ‘ on the Kingdom, and wickedly usurped to
 ‘ her self the *Supremacy over the whole Church*
 ‘ of *England*, and the chief Authority and
 ‘ Jurisdiction thereof; has reduced that King-
 ‘ dom to a miserable Apostacy, which had
 ‘ been so lately reclaimed to the Catholick
 ‘ Faith and a thriving Condition.

‘ FOR having strictly prohibited the Ex-
 ‘ ercise of the true Religion, (which *Mary*,
 ‘ the lawful Queen, of famous Memory, had,
 ‘ by the Assistance of this See, restored, after
 ‘ it had been lately suppressed by *Henry VIII.*
 ‘ an Apostate therefrom) and following and
 ‘ embracing the Errors of Hereticks, she has
 ‘ dissolved the Privy-Council, consisting of the
 ‘ *English* Nobility, and filled it up with He-
 ‘ reticks of an obscure Descent; suppressed
 ‘ the Embracers of the Catholick Faith, and
 ‘ set up in their stead, wicked Preachers, and
 ‘ Ministers of Impiety; abolished the Sacri-
 ‘ fice of the Mass, Prayers, Fastings, the
 ‘ Choice of Meats, Celibacy, and the Rites of
 ‘ the Catholick Church; and commanded

‘ Books, containing in them downright He-
 ‘ resy, to be published throughout the whole
 ‘ Realm; and ordered impious Rites and
 ‘ Ceremonies (which she her self entertained
 ‘ and observed, according to *Calvin’s* Institu-
 ‘ tion) to be likewise observed by her Sub-
 ‘ jects; presumed to eject Bishops, Rectors,
 ‘ and other Catholick Priests, out of their
 ‘ Churches and Benefices; and to bestow
 ‘ them and other Church-Livings on Here-
 ‘ ticks; and to determine Ecclesiastical Cau-
 ‘ ses; prohibited the Prelates, Clergy and
 ‘ Laity, from acknowledging the Church of
 ‘ *Rome*, or obeying its Injunctions and Cano-
 ‘ nical Sanctions; compelled most of them by
 ‘ Oath to submit to her wicked Laws, to
 ‘ abjure the Authority and Obedience of the
 ‘ Pope, and to acknowledge her the sole
 ‘ Head over Temporal and Spiritual Matters;
 ‘ imposed Penalties and Punishments upon
 ‘ those who obeyed not her Commands, and
 ‘ executed them upon those who continued in
 ‘ the Unity of the Faith, and their former O-
 ‘ bedience; cast the *Catholick Prelates and Rec-*
 ‘ *tors* of Churches into Prison, where many
 ‘ of them, worn out with continual Afflictions
 ‘ and Grief, died miserably. All which things
 ‘ are so manifest and notorious to the whole
 ‘ World, and confirmed by the serious Tes-
 ‘ timony of so very many, that no Excuse,
 ‘ Defence, or Evasion can be made. We
 ‘ therefore seeing that Impiety and Wicked-
 ‘ ness receives daily Growth, and that the
 ‘ Faithful are persecuted, and Religion abu-
 ‘ fed

' fed every Day more than other, by the
 ' Instigation and Endeavours of the said *Eliz-*
 ' *abeth*: And since we perceive her Heart so
 ' hardned and obdurate, that she has not
 ' only contemned the solemn Intreaties and
 ' Admonitions of Catholick Princes, for her
 ' Safety and Conversion; but has also denied
 ' the Nuncio's of this See, to cross the Seas in-
 ' to *England* for that purpose: We, I say,
 ' are constrained at last to make use of the
 ' Arms of Justice against her; and cannot
 ' but lament, that we are forced to punish
 ' one, whose Ancestors have been signally ser-
 ' viceable to the whole State of Christendom.
 ' We therefore, supported by his Authority,
 ' whose pleasure it was to place us (though
 ' too weak for so weighty a Burthen) on
 ' the Supreme Throne of Justice, do, by vir-
 ' tue of our Apostolick Power, declare the
 ' said *Elizabeth* an *Heretick*, and a *Favourer of*
 ' *Hereticks*, and her Adherents in the Crimes
 ' aforesaid, to have incurred the Sentence of
 ' Excommunication, and to be cut off from
 ' the Unity of the Body of Christ. Moreover,
 ' we declare her to be deprived of her pre-
 ' tended Title to the said Kingdom, and of
 ' all Dominion, Dignity and Privilege what-
 ' soever; and the Nobility, Subjects and
 ' People of the said Kingdom, and all others
 ' who have taken an Oath to her, to be for
 ' ever absolved from any such Oath, and all
 ' other Duty, Allegiance, and Obedience. We
 ' do likewise, by Authority of these Presents,
 ' absolve them, and deprive the said *Elizabeth*

of her pretended Title to the Kingdom, and all other things before-mentioned. And we charge and command all and every the Noblemen, Subjects, People, and others aforesaid, that they presume not to obey her, or her Orders, Mandates and Laws: And those who shall do otherwise, are subject to the like Excommunication. But because it cannot be expected that these Presents should be published in all Places where they are needful; our Will is, that the Copies of them, under a Publick Notary's Hand, and the Seal of an Ecclesiastical Prelate, or his Court, be of the same Force with all Men judicially and extrajudicially, as these Presents should be if they were exhibited and shewn.

*Given at Rome at St. Peter's, in the Year
of the Incarnation of our Lord, 1569,
March 28. And the fifth Year of our
Papacy.*

CÆ. GLORIERIUS.

[N^o 46. Jan. 19.]

*Quem neque Pauperies, neque Mors, neque Vin-
cula terrent.*
Hor.

MR. Forth (according to Order) presented to the House Heads of a Bill to attain the Pretender and all his Adherents; and the same were read, and committed to a Committee of the whole House on Thursday next. Votes of the House of Commons, Decemb. 19.

To the ENGLISHMAN.

SIR,

‘ **A**S I am an *Englishman* born in the Ci-
 ‘ ty of *Dublin*, I take the Liberty to
 ‘ vindicate the Commons of that Kingdom
 ‘ from the late ill Usage of the *Examiner*. I
 ‘ hope you will pardon a long Letter on so
 ‘ important a Subject, and let the Cause of
 ‘ an injured Nation take place of all other
 ‘ Thoughts which you designed for your Pa-
 ‘ per; especially when I promise to make it
 ‘ appear, that it is also the Cause of *Great*
 ‘ *Britain*.

‘ *THE British* Constitution has been compa-
 ‘ red to that beautiful Figure in Architecture
 ‘ called a Pyramid; the Basis is the People,
 ‘ the Middle the Nobility, and the Top the
 ‘ Monarch. Were this Figure placed so as
 ‘ to rest on the Middle of it, it would lose
 ‘ both its Beauty and Strength; if it should
 ‘ be attempted to make it stand on its Spire,
 ‘ it would sink into the Ground by its own
 ‘ Weight: but when it is erected in its pro-
 ‘ per Posture, there is nothing so beautiful
 ‘ that can be so lasting; the wider the Foun-
 ‘ dation of it is, the longer will be its Du-
 ‘ ration.

‘ *THE* true Basis of Government, is the
 ‘ Affection of those who are subject to it.
 ‘ Whoever endeavours to abate the Warmth
 ‘ of this, does all that in him lies to destroy the
 ‘ Constitution. The Prince is the common
 ‘ Parent of all his People; and where there is

‘ an Equality in Service and Duty on their
 ‘ side, he hurts himself when there is a Par-
 ‘ tiality of Favour on his.

‘ The happy *English* Constitution has com-
 ‘ municated it self to its neighbouring King-
 ‘ dom of *Ireland*. An Act of Parliament
 ‘ when Sir *Edward Poynings* was in the Go-
 ‘ vernment, in the Reign of *Henry VII.* made
 ‘ all the Statutes then in Force in *England*
 ‘ of the same Validity in *Ireland*.

‘ They have ever since continued to make
 ‘ their own Laws by the Legislature of *Ireland*,
 ‘ which is our common Sovereign, and the
 ‘ Lords and Commons of that Kingdom.
 ‘ Besides this known Truth, it might be
 ‘ mentioned in favour of the *English* of that
 ‘ Kingdom, that by their Defence of *London-*
 ‘ *derry* and *Inniskilling*, tho under the great-
 ‘ est Necessities from a dreadful Famine with-
 ‘ in, and a powerful Army without, they saved
 ‘ not only that Kingdom, but *England* also;
 ‘ which, had those Towns been taken, would
 ‘ have had that Army thrown in upon her.

‘ Without any Regard to the Laws under
 ‘ which the Commons of *Ireland* act, the
 ‘ *Examiner*, in his Paper of *Friday* last, has
 ‘ insulted them after his usual manner. He
 ‘ is pleased to insinuate, that the Kingdom
 ‘ of *Ireland* is a Province under a Viceroy;
 ‘ and without taking notice that the Protec-
 ‘ tants of *Ireland* are our selves transplanted
 ‘ from *Great Britain*, and no way debased in
 ‘ our manner of Subjection, by breathing in
 ‘ that Part of the Queen’s Dominions, to treat
 ‘ the

‘ the Commons of *Ireland* in Parliament assembled as follows. But you must take along with you, that before he begins to foam, he has named the *Whigs*; and then thus he says:

‘ *BY their own indefatigable Industry, by a thousand Wiles and Stratagems, by the most subtle Abuses of Liberty, by Fears and Jealousies, Lying and Calumny, by the most arbitrary Strains of usurped Power, and by Rage and Violence unequal to the Capacities of a single Tyrant, the Irish Whigs have gotten the better of the Lenity and Indolence of the Government, and have forced their way into one Branch of the Legislature.*

‘ *THIS Assertion is an high Crime and Misdemeanour; and it is a new Reproach to all Men in Power, if they let this also go unpunished. It was necessary for him to utter this audacious Calumny, before he acknowledged that the Reason of his Anger was, that the House of Commons had under their Consideration the Behaviour of my Lord Chancellor Phipps. The Examiner was to insinuate, that the Assembly was composed of Persons who got into the Legislature unwarrantably, before he brought out that the House of Commons had censured Sir Constantine Phipps. It concerns none but the Members of that House, to make Sir Constantine Phipps appear a guilty Man; but I insist upon it, that the House of Commons are his proper Accusers, and if their Proceedings therein are any way interrupted, after the Examiner has been his Advocate,*
‘ it

‘ it will be a strong Argument on the side of
 ‘ the Commons. As for the Clergy’s Opinion
 ‘ of his Lordship in his Administration of Ci-
 ‘ vil Justice, it is no Absolution; and their
 ‘ Interposition in it, makes more for the Justi-
 ‘ fication of what Mr. *Molesworth* said of them,
 ‘ than Refutation of what the House of Com-
 ‘ mons has said of the Chancellor.

‘ IT is the Glory of the Churches of *Eng-
 ‘ land and Ireland*, that we of the Laity are
 ‘ left at liberty to judg for our selves, and
 ‘ search the Scriptures for our Duty; and all
 ‘ the Clergymen in the world cannot make
 ‘ out the Words of Mr. *Molesworth* to be a-
 ‘ gainst the Christian Religion. It is indeed
 ‘ an Argument that he had no good Opinion
 ‘ of that Venerable Body; and I speak thus
 ‘ much not in vindication of that Gentleman,
 ‘ but on the side of the Clergy, of whom I
 ‘ am sorry it was said. The Clergy, like all
 ‘ other Mortals, weaken the Authority which
 ‘ they really have, by reaching at what they
 ‘ have not. Had their Complaint been, that
 ‘ Mr. *Molesworth* had turned them to Ridi-
 ‘ cule, by an Application of Words in Scrip-
 ‘ ture; they might have expected in a pub-
 ‘ lick manner to have the Words retracted:
 ‘ but if they will pronounce a Ludicrous
 ‘ Thing a Blasphemous one, it is every Man’s
 ‘ business to have Apprehensions in behalf of
 ‘ the Man who has incurred their Displea-
 ‘ sure. Reason delivered by Clergymen de-
 ‘ serves our Attention above that of all other
 ‘ Men, but Passion in them ought the most
 ‘ stre-

‘ strenuously to be opposed ; and this out of
 ‘ regard to the great Effects which their good
 ‘ and bad Actions have upon the Minds of
 ‘ other Men.

‘ THE Commons, who had a Right to
 ‘ impeach the Lord Chancellor, went into
 ‘ gentler Methods, and petitioned, that he
 ‘ might be *recalled, for the Peace and Safety of*
 ‘ *the Subjects of Ireland.* The Representative
 ‘ Body in Parliament did no more than a pri-
 ‘ vate Man might have done ; for the Right
 ‘ of Petitioning is a Right of every Subject in
 ‘ her Majesty’s Dominions, as will appear by
 ‘ an Act of Parliament recited in a Discourse
 ‘ called the *C R I S I S*, which I have this day
 ‘ published. But this Method, which was
 ‘ the most gentle to the Minister, and respect-
 ‘ ful to the Queen, is treated by the *Examiner*
 ‘ thus :

‘ *DESIGNING Men are certainly not Safe,*
 ‘ *nor can Faction expect any Peace, when such Ho-*
 ‘ *nest Ministers and Upright Magistrates are Reso-*
 ‘ *lute and Indefatigable in watching her Motions, and*
 ‘ *putting a stop to her Career. If they are Re-*
 ‘ *moved, Sedition may then prosper, and Discord*
 ‘ *go on quietly in the Accomplishment of all its per-*
 ‘ *nicious Purposes. One of their Honours, Mr.*
 ‘ *Mol——h, brings just the same Argument*
 ‘ *against the Clergy, the Church, and Christia-*
 ‘ *nity : They that have turned the World up-*
 ‘ *side down, are come hither also.*

‘ I SPEAK it solemnly, There is no Man
 ‘ in the world whom I have any Inclination
 ‘ to oppose or lessen, but as I think his Mea-
 ‘ fures

‘ fures are injurious to the Publick. I cannot
 ‘ but believe the *Examiner* may be instructed
 ‘ to work this way, and oppose the Sense of
 ‘ the Convocation to that of the House of
 ‘ Commons, to lead to the like Proceedings
 ‘ in *England*, in order to intimidate Members
 ‘ of the *British* Parliament on the like occa-
 ‘ sion, under peril of displeasing the Church ;
 ‘ and then running honest Men down with
 ‘ the huddled Cry of *The Clergy, the Church,*
 ‘ *and Christianity.* When it comes to that,
 ‘ farewell Parliaments ; the glorious *British*
 ‘ Constitution will soon be no more.

‘ BUT there is a Circumstance in the
 ‘ same Paper of the *Examiner’s*, that may
 ‘ have a Consequence still more immediately
 ‘ pernicious, and that is the last Sentence of
 ‘ it : *Since her Majesty is to be the Last, we hope*
 ‘ *they will be obliged to own her for the Greatest*
 ‘ *and the Wisest of the Stuarts.* I cannot but
 ‘ think this Expression uttered as lamenting
 ‘ in favour of a pretended *Stuart*, in whose
 ‘ behalf he sighs, and says, Since her Majesty
 ‘ is to be the *last*. The natural way of speak-
 ‘ ing his Sense, in a Man who was in the In-
 ‘ terest of his Country, had been to say, As
 ‘ her Majesty, without Issue, is to be the
 ‘ *last*—— But whether his Inclinations are
 ‘ for the Pretender or not, I am sure he pro-
 ‘ motes his Service in a very great degree,
 ‘ when he endeavours to vilify that House of
 ‘ Commons which is now laying a Price upon
 ‘ his Head.

‘ BUT

‘ BUT let the rest of the World do what
 ‘ they please, and defer their Protestations
 ‘ against these Evils as long as they think fit,
 ‘ I will postpone all else that’s dear to me to
 ‘ the Love of my Country; and as this is,
 ‘ and I trust in Providence will be my
 ‘ strongest Passion to my Life’s end, I will,
 ‘ while it is yet Day, profess and publish the
 ‘ Rules by which I govern my Judgment of
 ‘ Men and Things in the present Conjuncture.

‘ DOES this Action bespeak such a one
 ‘ a wise Man if he is for the Pretender, a
 ‘ Madman if he is for the House of *Han-*
 ‘ *nover*?

‘ DOES this Position open a way to the
 ‘ Pretender? Or does it further secure the
 ‘ Protestant Succession?

‘ THESE are my Questions, which I
 ‘ make the Test of Men and Opinions; and
 ‘ if a Man does a thing that may advance the
 ‘ Interest or Power of the Pretender or his
 ‘ Friends, and can no way do good to the
 ‘ House of *Hannover*, he may swear to his
 ‘ last Breath that he is for that House, before
 ‘ he shall make me believe him. In like man-
 ‘ ner, if People talk to me of Hereditary
 ‘ Right, and then follow it with Professions
 ‘ for the House of *Hannover*, which can have
 ‘ no additional Security from the urging of
 ‘ Hereditary Right; I shall no more believe
 ‘ him an *Hannoverian*, than I should think a
 ‘ Man religious who should make a blasphemous
 ‘ Discourse, and close it with the Re-
 ‘ hearfal of the Creed.

‘ I SPEAK all this, because I am very much
 ‘ afraid of the Pretender; and my Fears are
 ‘ increased, because many others laugh at the
 ‘ Danger. I presume to say, those who do
 ‘ laugh at it, either do not think at all, or
 ‘ think it will be no Day of Danger to them-
 ‘ selves. But I thus earlily let go my Fire
 ‘ against the Pretender’s Friends, because I
 ‘ think my self a pretty good Judg. of Mens
 ‘ Mien and Air, and see what they intend at
 ‘ a distance. I own, I have nothing to say
 ‘ for the Liberty I take now, or the Book I
 ‘ put out to day, when no body else talks in
 ‘ the same Stile, but what the Sailor did,
 ‘ when he fired out of the Stage-Coach upon
 ‘ Highway-men before they had cried Stand,
 ‘ *Would you have me stay till they have boarded*
 ‘ *us?*

I am, SIR, your most Humble Servant,

RICHARD STEELE.

[N^o 47. Jan. 21.]

— *Aliena Negotia centum.* Hor.

S I R,
 ‘ I THANK you for inserting a Letter
 ‘ which was written by a Brother *English-*
 ‘ *man* of mine born in *Dublin*; for so was I,
 ‘ and have passed my Youth in Arms, for the
 ‘ Glory and Honour of the *English* Name.
 ‘ The *English* Protestants of that Kingdom
 ‘ have, ever since the Settlement there, be-
 ‘ haved

‘ haved themselves in such a manner, as might
 ‘ very well have exempted them from that
 ‘ barbarous Distinction of being called *Irish*.
 ‘ Pray, Sir, go on to shew the *Britons*, that it
 ‘ is not their business to make narrow their
 ‘ Interests, by alienating those who have as
 ‘ undoubted a Title to the Character of *Britons*
 ‘ as themselves, at a time when——

‘ I THANK you for what you have said
 ‘ in behalf of the House of Commons. These
 ‘ honest Men, who are setting a Price upon
 ‘ the Pretender’s Head, while they are sur-
 ‘ rounded by a greater number of Roman
 ‘ Catholics, that justly are presumed in his
 ‘ Interests, act with so true an *English* Spirit,
 ‘ that some People may very well desist
 ‘ from their Witticisms on you for writing
 ‘ your self ENGLISHMAN, tho you are
 ‘ supposed to be one that was born in *Ireland*.
 ‘ Let such narrow Spirits cease their Jealousy,
 ‘ and leave the Appellation of *Englishmen*,
 ‘ which they have disclaimed, to those who
 ‘ are proud of it; among whom is,

SIR, Your most obliged humble Servant,

Anglo-Hibernus.

SIR,

Robin’s Coffee-House, Exchange-Alley.

‘ I STOOD by just now, when a Fellow
 ‘ came in here with a Tar Neckcloth, and
 ‘ addressed himself to one of the Boys who
 ‘ waits in the Room. I observed this Waiter
 ‘ to be his Man of Business, whom he con-
 ‘ sulted on the great Occasion of being pos-
 ‘ sessed

' fessed of four Tickets in the Queen's Lottery.
 ' The Boy ask'd him, with a Sneer, whether
 ' Number such a thing was among his four ?
 ' Yes, said the Sailor, it is. Then, Sir, reply'd
 ' the Boy, you are worth Ten Thousand Pound.
 ' The Sailor look'd again on his Ticker, and
 ' asked the Waiter, Are you sure of it, that
 ' what you speak is the Number ? He re-
 ' ply'd, Yes. Without any Emotion in the
 ' world, he pulled out of his Pocket an Half-
 ' crown and a Sixpence : This is all I have
 ' about me, said he, take that, (giving the
 ' Boy the Halfcrown) I will come another
 ' time, and give you more for your good News.
 ' The Man went away with the Mien of a
 ' Man who had never been worth less, and
 ' yet seem'd very far from an Insensible.

' THIS was as great an Incident as could
 ' happen to a Man, and his Behaviour upon it
 ' may afford a good deal of Speculation and
 ' Chat to the Town.

' IF it be an hard thing to bear Good-Fortune, which has cost a Man half his Life to arrive at, how difficult is it to bear its coming upon a Man in an Instant ? I would have you take occasion from this Circumstance to admonish those little Spirits, who are exalted with the Distinctions of Fortune, that they learn of this plain Man Wisdom and Equanimity. For indeed Men usually learn only to talk wisely, and act with good Appearances, without settling upon the Heart any Principles of Moderation and Equality of Soul, to behave de-
 ' cently

‘cently upon uncommon Emergences. I
 ‘speak it sincerely, I had much rather have
 ‘his Temper than his Fortune; for had it
 ‘happened to me, alas! I should have given
 ‘it, like a Slave as I am, to a Woman who
 ‘despises me without it. Hang her, how-
 ‘ever I wish I had it for her sake.

I am, S I R,

Your most humble Serwant,

James Fondling.

THIS Accident in the above Letter makes me run over all the Adventures I have any where read that have charmed me with the Discovery of a calm Spirit. The last that I have observed in Books, was the Carriage of the Duke of *Somerset* in the Reign of *Edward VI.* When he was passing to his Execution, many little Tumults and false Alarms of Reprieves and Pardon happened in the Multitude, upon every Noise that is usual on such Occasions. The Duke remained wholly unconcerned, and, the Historian tells us, spoke thus: *I have often looked Death in the face upon great Adventures in the Field, he is now no Stranger to me; and among all the vain Mockeries of this World, I repent me of nothing more than in esteeming my Life more dear than I should. I have endured the Hate of great Persons; so much the more dangerous, because unjust: I have incurred Displeasure from Inferiors, not always for any great Faults of my own, (albeit I was never free) but for giving way to the Faults of others. And now being constantly resolved, I neither fear to die,*

X

nor

nor desire to live; and having mastered all Grief in my self, I desire no Man to sorrow for me.

S I R,

‘ I AM in very odd Circumstances, if there
 ‘ be that Danger you talk of about Po-
 ‘ pery. I am the Son of a Clergyman, who,
 ‘ tho a younger Brother, has purchased a
 ‘ very good Estate: his elder Brother has a
 ‘ very large one, and a younger than himself
 ‘ is very rich in Mony. Now if the Times
 ‘ should so turn that I should become no bo-
 ‘ dy’s Son, but *Filius Populi*, as the Law calls
 ‘ the spurious Boy, my Father’s Brother’s
 ‘ Children are my Father’s Nephews, but I
 ‘ am nothing at all a-kin to their Fathers.
 ‘ My Sister last Week was to have been mar-
 ‘ ried with half her Portion down, and half,
 ‘ a Year hence: But her Lover, who is one
 ‘ of your Bargaining Admirers, desired all
 ‘ down, and pretended to give no other rea-
 ‘ son but that the Demolition of the Harbour
 ‘ of *Dunkirk* is put off, and that there is
 ‘ some Sea Preparations making as if for some
 ‘ Expedition by the *French*.

I am, &c.

S I R,

‘ I OBSERVE you take abundance of Pains
 ‘ about the *Examiner*, which I assure you I
 ‘ am not a little concerned at. If you think
 ‘ it worth your while to meddle with him
 ‘ at all, give us a whole Paper upon him, by
 ‘ way of an Impartial Critick upon his Wri-
 ‘ tings and his Behaviour since he first ap-
 ‘ peared.

‘ peared. Pray do this, and let us hear no
 ‘ more of him, at least from you : for indeed
 ‘ he is not a proper Adversary to be engaged
 ‘ by an Honest Man; the Creature is so
 ‘ abandoned to all Sense of Shame or Ho-
 ‘ nour, after being provoked to answer to so
 ‘ many Facts, of which he takes no notice.

Your Most Humble, &c.

S I R,

‘ I AM a Man that do not much trouble my
 ‘ self about Business, and am lately come
 ‘ to Town. But before I engage in the
 ‘ Town-Controversies, pray explain sincerely
 ‘ to me, what do they mean by *Whig* and
 ‘ *Tory*? This I find absolutely necessary to
 ‘ be understood, before a Man can wet his
 ‘ Lips; therefore pray be speedy, otherwise
 ‘ I shall have my new Clothes made, and
 ‘ come abroad out of the Fashion, and be of
 ‘ neither Party, which is being no body at
 ‘ all. I will chuse my Party by your Ad-
 ‘ vice; for tho we know what you are, we
 ‘ think you an indiscreet honest Fellow that
 ‘ will not be partial. You may be sure I
 ‘ will make Allowances for the Byass your
 ‘ Inclinations give you in forming my Judg-
 ‘ ment; but pray make haste, for I hate this
 ‘ neutral State, and long to be warm, and
 ‘ known a little in the World.

Yours,

Adam Claydust.

[N^o 48. Jan. 23.]

—*Little Villains must submit to Fate,
That great ones may enjoy the World in State.*

Disp.

ALL the great Evils which torment the Life of Man, are owing to that accursed Quality, Affection, or Disorder of the Mind, called Ambition. Many noble Natures are from Age to Age seduced by it, and the Heart into which it once enters, will soon bid adieu to every thing that is God-like, and insensibly receive into their Place diabolical Instigations and Resentments.

I HAVE often thought, that a Genius great enough (accompanied with a Spirit sufficiently resolute) to put this Vice in a ridiculous Light, would be of infinite Benefit to the World. It is not indeed to be imagin'd that any thing could reform a Mind already infected with it; but from stating and rectifying the Notion of what is Praise-worthy, the younger World might be saved from falling into so inordinate a Passion. Till such a Genius rises in the World, every Man that wishes well to the Publick, should do what he can in opposition to a Temper of Mind which is the Pest of human Society.

LET us attempt a Description of this unhappy Passion: *Ambition is the Desire of Preheminence, without Regard to the Means, whether just or unjust.*

WHOEVER

WHOEVER considers attentively the Actions of those who are called ambitious, must allow that their Lives are governed by a greater Respect to their Fame than to their Virtue. When Men have gone thus far, the Appearance which they make in the eye of the Vulgar soon grows more valuable, than the Opinion which is conceived of them in the eyes of the Good. To this, Ostentation, Vanity, Equipage, Ceremony, and all the mechanick Arts of purchasing and preserving Esteem, owe their Being; and Fools and Knaves, who can partake and divide these amongst them, will never be out of countenance for want of the Esteem of innocent Men, who cannot rival them in the outward Show and Mode of the World.

WHEN Ambition, as I have above described it, enters the Heart of a Prince, there will never be wanting Crowds of those who would be subservient to it, and ready to call it by the specious Name of *the Thirst of Glory*.

THE Recital of the dreadful Ravages and Havock which have been made in the World by this false Opinion, would compose a Scene too terrible to be borne by the Imagination: But there is a Man living, who, from the Thirst of an unjust Fame, has spilt a greater Quantity of the Blood of his Contemporaries, than any other of the Sons of *Adam* since *Cain*, who was the first of the Ambitious.

THE next to that great Person in Glory, are those (if there are any such) who prevented the Vengeance of Mankind against him.

BUT let us turn our Thoughts from those who have had Abilities and Opportunities to make such general Disasters, and consider, for the Use of common and low Life, Criminals of lower Order.

AS my Paper appears no less than thrice a Week, I am frequently presented with Books as they come out; in order, I suppose, to be their Publisher in a degree a little more eminent than my trusty Friend *Ferdinando Burleigh*.

I HAD this Day sent me two Volumes under the remarkable Title of, *The History of the Lives of the most noted Highway-men, Foot-pads, House-breakers, Shop-lifts, and Cheats of both Sexes in and about London, and other Places of Great Britain, for above fifty Years last past; wherein their secret and barbarous Murders and unparallel'd Robberies, notorious Thefts, and unheard-of Cheats, are exposed to the Publick: By Capt. Alexander Smith. In Two Volumes. The Second Edition.* London, Printed for J. Morphew near Stationers-Hall, and A. Dodd without Temple-Bar. 1714.

I HAVE not had time to peruse this curious Piece of Biography; but indeed my Curiosity is extremely raised by a Table of all the memorable Passages contained in this History. In turning it over, I cast my Eye upon such instructive Contents as these:

Du Vall, a Highwayman.

Du Vall's Jest on a Romish Priest.

Du Vall, dancing with a Lady, made her Husband pay the Fidler.

Du Vall by a strange Device got an Hundred Pounds at a Country Wake.

Du

- Du Vall *turned Alchymist.*
- Du Vall *hanged at Tyburn.*
- Du Vall *lay in State.*
- Du Vall's *Speech.*
- Dick Hughes, *a House-breaker.*
- Dick Hughes *trick'd by Jo. Haynes.*
- Dick Hughes *hanged at Tyburn.*
- Dick Hughes *anatomiz'd.*
- The Heads of Chapters.
- Patrick O Bryan, *Ravisher and Highwayman.*
- Tom Jones, *a Highwayman.*
- Jack Bird, *Murderer and Foot-pad.*
- Andrew Bains; *a Foot-Pad.*
- Nan Harris, *a Shop-lift.*
- Royal Sovereign, *a Filt, (so called) bites*
- Stephen Bunts *a House-breaker.*
- Shrimpton *asks the Hangman an odd Question.*

T H E R E is a Satisfaction to Curiosity in knowing the Adventures of the meanest of Mankind ; and all that I can say in general of these great Men in their Way, recorded by Capt. *Smith*, is, that I have more Respect for them than for greater Criminals, who are described with Praise by more eminent Writers.

D U V A L L and others, whose Lives are written by the Learned Captain *Smith*, discover in many of their Actions that they have a remaining Sense of Honour. I shall not expatiate upon this Subject, but conclude this Paper with Reflections of an Author whom I do not think fit to name ; who upon the Subject of Fame has it thus :

NOT only such who would recommend themselves by great Actions and liberal Arts, but even the lowest of Mankind, and they who have gone out of the Road, not only of Honour, but also common Honesty, have still a remaining Relish for Praise and Applause. For you may frequently observe Malefactors at an Execution, even in that Weight of Shame and Terrour, preserve as it were a Corner of their Souls for the reception of Pity, and die with the sturdy Satisfaction of not appearing to bend at the Calamity; or perhaps desert their Accomplices, by the Sacrifice and Betraying of whose Lives we frequently see they might have saved their own. By which last Instance (that the basest Men have still something punctilious to them) we may observe that the Sense of Fame and Conscience is never quite killed; but that when we are come to the worst, we have only carried them into another Interest, and turned our Gratifications that way only to different Objects. Nor can it be imagined that the Love-Histories we daily hear young Fellows relate, of the Favours and Fondness of debauch'd Women to them, can be all that time designed for a Self-Accusation: No, their idle Minds have only shifted their Sense of Things; and tho they glory in their Shame, yet still they glory.

WHAT then must Men do to make themselves easy in this invincible Passion? Or how shall they possess a thing that is of so inconsistent a nature, that if they will be Masters of it, they must shun it? For if they speak to their own advantage, or suffer another to do it to them, they are equally contemptible. Thus they spend their Lives in Pursuit of an even absent Good; and yet tho
 Applause

Applause must never come quite home to them, they are it seems miserable, except they are conscious that they have it. Now if every Heart lies open to it, that Heart that is most passionate of it must be in eternal Anxiety to attain it, tho' that very Love frequently leads to the Loss of it; for when our utmost Bliss is placed in this charming Possession of Praise, and the World's Opinion of our Accomplishments, a Flatterer needs no more in Attempts upon Mens Honesty and Womens Chastity, but their being convinced their Crimes may be a Secret: so easily, alas! are both Sexes led by Admiration into Contempt.

To rectify therefore and adjust our Desires in this kind, we have the other concomitant Motive of living Conscience, or the Knowledge and Judgment of what we are doing; which in the Voyage of Life is our Ballast, as the other is our Sail. But though Fame and Conscience, like Judge and Criminal, are thus placed in us, they will have an Understanding, and go into each other's Interest, except there is a superiour Court in which both may be examined.

[N^o 49. January 26.]

—— Romanam condere Gentem. Virg.

S I R,

I AM one of the unfortunate Courtezans
 about this Town, who live by exposing
 my Person to Rakes and Libertines. You
 will not, perhaps, believe it, but many of
 us have much Remorse for our Practices,
 and are unable to throw off all Sense of Re-
 ligion

‘ religion and Virtue. Under this Circumstance,
 ‘ I, among many others, have lately been
 ‘ converted to the Roman-Catholick Faith,
 ‘ but have not for some months been at Con-
 ‘ fession, by reason of a Cheat lately put upon
 ‘ me by a Sailor. This Customer of mine
 ‘ observing by some Movables about my
 ‘ Chamber, that tho I practis’d this kind of
 ‘ Life, I was a Nun in my Heart; told me,
 ‘ he could make me a Present that would save
 ‘ me from the trouble of all Confessions here-
 ‘ after, and keep me harmless against all Sin
 ‘ and Wickedness till I was too old to offend
 ‘ any longer. You may believe I was not a
 ‘ little delighted with the Offer; and at the
 ‘ Close of the Evening next day he came into
 ‘ my Lodging with four or five Quire of Pa-
 ‘ per under his Arm, which he told me were
 ‘ Bulls from the Pope, for the Pardon of such
 ‘ Sinners as should be possessed of them. My
 ‘ Lover belonged to one of the *Bristol* Priva-
 ‘ teers; and many hundred Bails of these In-
 ‘ dulgences having been taken out of a *Spanish*
 ‘ Ship, and used by the Hereticks for careen-
 ‘ ing the Ship, my Mariner had saved and hid
 ‘ the Present he made me. But, alas! being
 ‘ kept all last Week by a Gentleman who is a
 ‘ profound Scholar, and of my own Religion,
 ‘ he tells me that the Indulgences being stolen,
 ‘ and not honestly paid for to the use of the
 ‘ Pope, I am as great a Sinner as if they were
 ‘ blank Paper. My Confessor is a young
 ‘ Man, and not over-severe, but generally
 ‘ convinces me that my Sin is venial, after
 ‘ the

‘ the same manner that an eminent and good-
 ‘ natured Surgeon in this Town made me un-
 ‘ derstand he had perfectly cured me. You
 ‘ would extremely oblige me, if you would
 ‘ give me your Opinion upon the above Case:
 ‘ In giving your Judgment, I desire you to
 ‘ have an eye upon my Circumstances and
 ‘ Livelihood, and consider that we cannot
 ‘ turn Protestants without becoming still more
 ‘ miserable Sinners.

I am, Sir, your most Humble Servant,
 Obedience Passive.

S I R,

‘ **I** TAKE the main Design of your Paper
 ‘ to be the Recommendation of publick
 ‘ Spirit. Every one makes Observation, ac-
 ‘ cording to his Education or Temper : Give
 ‘ me leave therefore, who do not concern my
 ‘ self with my Superiours, to say something in
 ‘ behalf of Inferiours. People overlook those
 ‘ below them, as if they were of another Spe-
 ‘ cies; but that is not natural to me : And in-
 ‘ deed it is for want of Reflection that Men
 ‘ do not observe, that the Preservation of o-
 ‘ thers is every Man’s Interest. What gives
 ‘ me the utmost offence, is the numbers of
 ‘ Boys and Girls whom you see at the corner
 ‘ of every Street, with Brushes and other
 ‘ Utensils, solliciting the Passengers to have
 ‘ their Shoes cleaned. It is shameful, that
 ‘ Power and Authority is not employed for
 ‘ the Relief and Education of these unhappy
 ‘ Creatures. I have in one Morning’s Walk
 ‘ reckoned

' reckoned an hundred and fifty of them, Boys
 ' and Girls mingled, though at the Age of
 ' Puberty, and hardly distinguishable by their
 ' Rags of what Sex. Is it no one's business
 ' to inquire how this may be redressed? Who
 ' cannot discern, that here are among them
 ' hardened Villains and abandoned Prostitutes
 ' under the Age of Fifteen, and those of Ten
 ' and Twelve emulating their Impudence?
 ' Can any thing be more melancholy than this
 ' Consideration? Or ought any honest Man,
 ' and a Lover of the Publick, to enjoy his
 ' own Fortune, without contributing all he
 ' can to the rescuing so great a part of the Spe-
 ' cies from Poverty and Shame, if not from
 ' Hell and Perdition? I leave to you to en-
 ' force this to your Readers, and am

Your most Humble Servant.

S I R,

' **I**T is with great Grief and Indignation
 ' that I find (notwithstanding all your Ad-
 ' monitions to his Patrons) the *Examiner* still
 ' going on in the same vile Road of Scandal
 ' and Ribaldry. If he thinks to revive the
 ' Custom of Court-Fools, I desire you would
 ' let him and his Protectors know, there are
 ' other Punishments besides the Discipline of
 ' the Whip, and that he will not be the first
 ' Fool in a Livery that has had his party-
 ' coloured Coat stript over his ears, and been
 ' dismiss'd from all Service for *Scandalum Mag-*
 ' *natum*. I will transcribe the Order at length,
 ' that

‘ that no one may say Punishment is deferred
‘ for want of Precedent.

At Whitehall, the 11th of March, 1637.

Present { *The King's most Excellent Majesty,*
Lord Archbishop of Canterbury,
Lord Keeper,
Lord Treasurer, &c.

‘ *IT is this Day ordered by his Majesty, with the*
‘ *Advice of the Board, That Archibald Arm-*
‘ *strong, the King's Fool, for certain scandalous*
‘ *Words of a high nature spoken by him against the*
‘ *Lord Archbishop of Canterbury's Grace, and*
‘ *proved to be uttered by him by two Witnesses,*
‘ *shall have his Coat pull'd over his Head, and be*
‘ *discharged of the King's Service, and banished*
‘ *the Court; for which, the Lord Chamberlain of*
‘ *the King's Household is pray'd and required to*
‘ *give Order to be executed: and the same was exe-*
‘ *cuted accordingly. Vide Rushworth's Collections,*
‘ *Vol. II. pag. 471.*

‘ *I CANNOT help observing, that (tho*
‘ *Archibald Armstrong's Punishment was very*
‘ *just) his Crime comes infinitely short of the*
‘ *Examiner's. He had his Coat pull'd over his*
‘ *ears for abusing one Bishop; this other Fel-*
‘ *low has libell'd above half the Hierarchy.*
‘ *The first Wretch's Spleen was confined only*
‘ *to one Great Man, the second to a whole*
‘ *Set of Patriots and Ministers, such as per-*
‘ *haps never before blessed a Nation. The*
‘ *first was convicted by only two Persons, a*
‘ *whole Kingdom is Witness of the Scandal of*
‘ *the second.*

‘ IF

‘ IF this Hint should prove ineffectual, and
 ‘ he continue to scribble on, I would advise
 ‘ him in his next Whig *Persona Dramatis* to re-
 ‘ gulate and leave out some of the Attendants,
 ‘ lest some People should mistake them for a
 ‘ Set of Heroes of his own, immediately suc-
 ‘ ceeding the first upon the Stage.

I am, Sir, your Well-wisher and Humble Servant.

To the ENGLISHMAN.

S I R, *Jan. 23. 1713-14.*

‘ I SEND you this, to thank you for your
 ‘ Paper of this Day. With one Sentiment
 ‘ in it I was particularly pleased, and am ob-
 ‘ liged to you for making me understand *that*
 ‘ *Cain was the first of the Ambitious*. Upon
 ‘ reading this, I turned to the fourth Chapter
 ‘ of *Genesis*, and read the History of him who
 ‘ first hated another for no other reason but
 ‘ excelling him. Superiority in Virtue is the
 ‘ most unpardonable Provocation that can be
 ‘ given to a base Mind; it killed natural Love
 ‘ in *Cain*; and, as you have observed, Ambi-
 ‘ tion never fails to do it in all his Followers.

‘ THERE never were greater Instances
 ‘ of it than in the present Age, and in our
 ‘ Nation. Some Men have been odious to
 ‘ others for no other cause but from the Suc-
 ‘ cess of their Actions. In this Circumstance
 ‘ they are stung with the unjust Indignation
 ‘ which inspired their Predecessor *Cain*, and
 ‘ they immediately meditate to destroy the
 ‘ Men whose Virtues are too great for their
 ‘ Imitation. Innocence is too amiable to be
 ‘ beheld

' beheld without hatred, and it's a secret
' Acknowledgment of Merit, which the Wic-
' ked are betrayed into, when they pursue
' good Men with violence. This Behaviour
' visibly proceeds from a Consciouſness in Men
' that other Peoples Virtue upbraids their
' own want of it; and the Ambitious, who
' are never honest, know no other way to
' keep themselves in countenance, but by de-
' stroying the Opinion that there is any such
' thing as Truth in the World. I recom-
' mend this last Thought to your Considera-
' tion, and am,

Sir, your most Humble Servant.

[N^o 50. Jan. 28.]

*Wine fills the Veins, and Healths are understood
To give our Friends a Title to our Blood;
Who naming me, doth warm his Courage so,
Shews for my sake what his bold Hand would do.*

Waller.

AFTER I have said that the following Letter alludes to an Edition of a Discourse printed in *Ireland*, and that in the same Discourse reprinted for *J. Roberts* near *Warwick-Lane*, he will find the Assertions fairly quoted, but in different Pages; I shall entertain the Reader this day with nothing further but what is contained in the following important Letter.

To

To the ENGLISHMAN.

S I R,

Dublin, Jan. 15. 1713-14.

‘ I TAKE the liberty to send you my
 ‘ Thoughts on the Discourse published the
 ‘ fourth of *November*, 1713. by the Bishop of
 ‘ *Cork*, of the Sinfulness of drinking in com-
 ‘ mon Conversation to the Memory of King
 ‘ *William*.

‘ HIS Lordship allows that the Memory
 ‘ of a Benefactor and a good Prince may be
 ‘ perpetuated by erecting Statues, &c. And
 ‘ p. 5. of his Discourse he owns King *William*
 ‘ of glorious Memory to be the Instrument in
 ‘ the Hand of God of bringing about the Re-
 ‘ volution, by which he agrees a mighty De-
 ‘ liverance was wrought for us from Arbitra-
 ‘ ry Power, Popery, and Slavery: But in-
 ‘ sists, p. 7. that drinking in common Con-
 ‘ versation to that glorious Memory is sinful;
 ‘ and for proof thereof, alledges that drinking
 ‘ to the Memory of a Person dead is the most
 ‘ profound Mystery of the Gospel, and Foun-
 ‘ dation of Christianity, and that we drink
 ‘ to it in the Sacrament of the Lord’s Supper.
 ‘ And p. 13, 20, 22, & 31. insists, that drink-
 ‘ ing to the Memory of the Dead is now made
 ‘ the most solemn Act of Worship and Ado-
 ‘ ration; and labours to prove, that the re-
 ‘ ceiving the holy Sacrament in the Cup, is
 ‘ drinking a Health, and quotes the Original,
 ‘ &c. to that end.

‘ NOW I conceive his Lordship profanes
 ‘ the holy Institution of the blessed Sacrament
 ‘ of

‘ of the Body and Blood of the holy Jesus, by
 ‘ publishing to the World, that it is of the
 ‘ nature of a Health commonly drank in Con-
 ‘ versation, and that in that Sacrament we
 ‘ drink to a Person dead.

‘ I ABSOLUTELY deny that the Sa-
 ‘ crament is any way like our common
 ‘ Healths, and I take it to be a Profanation of
 ‘ that holy Ordinance so much as to think so:
 ‘ nor is it a Remembrance of the Dead, nor
 ‘ drinking to the Memory of the Dead; which
 ‘ to alledg, I think, is horrid: For Christ Jesus
 ‘ is alive, sitting at the right Hand of God
 ‘ in Glory, and we are commanded by his
 ‘ Institution to receive that holy Sacrament
 ‘ in remembrance of his Death and Passion;
 ‘ and the frequent receiving thereof is com-
 ‘ manded by the Church, to perpetuate the
 ‘ Memory of the great Blessings conveyed to
 ‘ us by the Death and Passion of the holy Je-
 ‘ sus till his coming to Judgment, and not
 ‘ to drink to the Memory of the Dead. And
 ‘ our Faith in Christ Jesus crucified is our
 ‘ Sheet-Anchor by which we hope for Salva-
 ‘ tion; tho the Bishop, *p. 35.* seems to put our
 ‘ Hopes of Salvation upon another foot, *viz.*
 ‘ on receiving that holy Sacrament: for in his
 ‘ addressing to all plain Christians, he has
 ‘ these words; *I ask any plain sincere Christian*
 ‘ *of the Laity, who hopes for Pardon and Salva-*
 ‘ *tion by that Sacrament, &c.*

‘ NOW if his Lordship will but take the
 ‘ right Meaning of all Persons who drink that
 ‘ Health, his Argument is at an end; and the

‘ Foundation failing, the Superstructure must
 ‘ of course come to nothing. He insists that
 ‘ all who drink to the glorious Memory of
 ‘ King *William*, drink to a dead Prince, or
 ‘ in memory of a dead Prince.

‘ NOW I deny any one drinks to the dead
 ‘ Prince; but when I drink to the glorious
 ‘ Memory of King *William*, I mean, here is
 ‘ Health to all those who love and honour the
 ‘ Memory of King *William*, who when alive
 ‘ was the Instrument in God’s hand to deli-
 ‘ ver me and the Protestants of this Kingdom
 ‘ from Arbitrary Power, Popery, and Sla-
 ‘ very; and was instrumental, by the same
 ‘ good Providence, to restore me and all *Irish*
 ‘ Protestants to our Houses and Lands: and
 ‘ therefore by a private Ejaculation I heartily
 ‘ thank God for it even at that instant. And
 ‘ I believe all who drink that Health, drink it
 ‘ in the same sense that I do: And this way
 ‘ of drinking in common Conversation has no
 ‘ Semblance to the holy Sacrament, nor can
 ‘ it be compared thereto, in my opinion,
 ‘ without horrid Profanation.

‘ I BELIEVE his Lordship will not say
 ‘ but I may give God Thanks for that great
 ‘ Deliverance, and remember the Instrument
 ‘ that brought it about; for he allows the
 ‘ Righteous shall be had in everlasting Re-
 ‘ membrance: and there is no way so inno-
 ‘ cent, in my opinion, to remember that great
 ‘ and good Man, as in common Conversa-
 ‘ tion, when Friends meet, to be chearful to
 ‘ remember their Benefactor.

‘ HIS

‘ HIS Lordship proposes an annual ringing of Bells or erecting Statues, to perpetuate the Memory of this Great Good Man, instead of drinking to his Memory. Now to this end every considerable Town in *Ireland* ought to put up a Statue; and should they do so, in Thankfulness to God for their great Deliverance by his Instrument King *William*, to adorn the Figure, the City of *Cork* would probably put up the Effigies of that Great Prince in the most noted place, and place the Duke of *Grafton* (who lost his Life at that Siege) on his right hand, and the Duke of *Marlborough* (who took the Town from the *Irish*) on his left hand. And should this Proposal of the Bishop’s be complied with, I can, without breach of Charity, suspect it would give great uneasiness to a Party, and that even his Lordship would not like the Advice he had given; and that then the Cry would be, Images were put up for the common and ignorant People to worship.

‘ HIS Lordship is pleased to insinuate, that besides the Sinfulness of the Act, the Health is drank with a disloyal and factious Design, and that it has a tendency to lessen the Esteem we ought to have for our truly pious and glorious Queen; and insinuates unjustifiable Views in the Promoters of this Health, and that they fail in their Duty to her Majesty, and turn all Demonstrations of Regard and Honour to a Monarch in the Grave; and that all their Thankfulness is

‘ for the Blessings to this Nation to the Year
 ‘ 1702. thereby intimating that they are not
 ‘ thankful for the Blessings of this Reign.

‘ AND after all, he admits he cannot
 ‘ prove these heavy Charges of Disloyalty,
 ‘ but guesses at them; and he owns they dis-
 ‘ claim all factious and rebellious Designs in
 ‘ it: and yet after he has thrown so much
 ‘ dirt on them, he says he must leave it to
 ‘ their own Consciences and the last Judg-
 ‘ ment, when the Secrets of all Hearts shall
 ‘ be revealed.

‘ NOW if the Bishop will lay his Hand
 ‘ upon his Heart, and examine the Secrets
 ‘ there, he may possibly find that too great
 ‘ an Inclination one way betrayed him to
 ‘ transgress the Rules of Charity; and I ap-
 ‘ peal to all the learned and pious Clergy,
 ‘ even to those who first heard that Discourse,
 ‘ whether this heavy Censure and Charge of
 ‘ the Bishop’s without proof, be agreeable to
 ‘ that Love and Charity commended by our
 ‘ blessed Saviour, recommended by the Apo-
 ‘ stles, and earnestly press’d from the Pulpit
 ‘ to be practis’d by all. If any should be so
 ‘ censorious as to pronounce that his Discourse
 ‘ was published with Views not appearing in
 ‘ the Words thereof, and with an Intent to
 ‘ obliterate the Memory of King *William*, he
 ‘ would think himself hardly us’d; and why
 ‘ should not he do as he would be done by?
 ‘ Surely he is not above that Precept.

‘ BUT I am satisfied and convinced in
 ‘ my Conscience, that those who drink that
 ‘ Health,

‘ Health, are thankful to God not only for the
 ‘ great Deliverance wrought by the Revolution,
 ‘ but also for the great Blessing of placing
 ‘ her most Excellent Majesty Queen
 ‘ ANNE on the Throne instead of the Pretender,
 ‘ and the particular great Blessings
 ‘ we have enjoyed since she ascended the
 ‘ Throne, particularly her great Charity and
 ‘ Bounty to the Clergy of *England* and *Ireland*,
 ‘ her great and glorious Work of the Union,
 ‘ her great and successful Prosecution of the
 ‘ War, till she made her Enemies want a
 ‘ Peace: And these were particular Blessings,
 ‘ which we may say were reserved by Providence
 ‘ to be conveyed to us by her Majesty,
 ‘ as the Revolution was by King *William*.
 ‘ But that Prince’s Affairs, after he ascended
 ‘ the Throne, were so intangled with Oppositions
 ‘ at home, that he could do no great thing
 ‘ during his whole following Reign; therefore
 ‘ he is not commemorated for any great thing
 ‘ done by him whilst King, but in honour to his
 ‘ glorious Labour against the Stream unto his
 ‘ Life’s end; but as he was the Instrument
 ‘ in the hand of God to bring about that
 ‘ Revolution which delivered us from Arbitrary
 ‘ Power, Popery and Slavery: And I hope we
 ‘ shall never hear of nor see another Revolution;
 ‘ and I am sure all those who drink that
 ‘ Health are truly loyal to her Majesty, and
 ‘ will with their Lives and Fortunes oppose
 ‘ all who shall attempt to disturb her Majesty
 ‘ or her Government in Church or State.

‘ THIS Discourse has something in it that
 ‘ may lead to the most dangerous Consequen-
 ‘ ces. It is unhappy, that less hurtful Me-
 ‘ thods were not to be thought of (to pre-
 ‘ vent this way of drinking, if it be a Fault)
 ‘ than comparing an Act in the Flush of Tem-
 ‘ per and in the Gaiety of Spirit, to an Act
 ‘ which we are not to perform but after the
 ‘ most solemn Contrition; and this Act too a
 ‘ Fundamental in Religion.

‘ I FORGET whether it was in the time
 ‘ of the *Tatler* or the *Spectator*, that the
 ‘ Learned *Dodwell* was animadverted upon for
 ‘ his Book, wherein he seemed to make the
 ‘ Immortality of the Soul dependent on the
 ‘ Clergy. Many Instances there are, where-
 ‘ in Persons, even in Holy Orders, (which in-
 ‘ deed Mr. *Dodwell* was not) have stood un-
 ‘ concerned, when what was essential to Re-
 ‘ ligion and Piety has been apparently at-
 ‘ tacked; but have expressed the utmost In-
 ‘ dignation at the same time, at the ill Treat-
 ‘ ment of the Church. Will not such Pro-
 ‘ ceedings give those who are not extremely
 ‘ Orthodox, Suspensions that Morality and
 ‘ Piety have no place in their Care, when
 ‘ Men talk furiously of the Church?

‘ I SHOULD be very loth to see you
 ‘ fall with too particular a Severity upon this
 ‘ Error of a Man, who has it in his power,
 ‘ by a very happy Eloquence in the Pulpit,
 ‘ to make reparation for this hazardous Step;
 ‘ but shall think very meanly of you, if you
 ‘ are intimidated, for fear of the Ill-will of
 ‘ Men

‘ Men of secular Views among the Clergy,
‘ from giving this a place in your Paper.

‘ I APPEAL to you here, not as I believe
‘ you a *Williamite*, but as I believe you are a
‘ Christian; and take it for granted, that if you
‘ think what I have above mentioned just,
‘ you will very much err against the Faith of
‘ Christianity, if you suppress it. I wish it
‘ were possible your Publication of it, and
‘ its being spoken of in a Paper wherein there
‘ are sometimes Subjects of Raillery, may re-
‘ duce the Matter as it stood before the Bi-
‘ shop’s Sermon; that Things sacred and pro-
‘ fane may not be huddled from the Gravity
‘ of his Character: If you can prevent this,
‘ you will make some Amends for the Levity
‘ of your own.

I am, Sir, your most humble Servant,

Erasmus Dublinienfis.

[N^o 51. Jan. 30.]

*Hæc finis Priami fatorum: hic exitus illum
Sorte tulit, Trojam incensam & prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asia; jacet ingens littore truncus,
Avulsamque humeris caput, & sine nomine corpus.*
Virg.

THE Verses which I have placed at the
Head of this Paper have been shewn to
me, as being those which King *Charles I.* of
blessed Memory, dipped into, and first cast his
Y 4 Eye

Eye upon in a Conversation with my Lord *Clarendon* and my Lord *Faulkland* upon the Superstition paid to *Virgil's* Writings. It has been said that the Words of that Author point out the Fate of the Person who shall take up the Book, and expect the first Verses his Eye shall meet with to be significant of his future Fortune. These remarkable Lines that related to the Fall of this excellent Prince, are translated by Sir *John Denham* as follows:

*Thus fell the King, who yet surviv'd the State,
With such a signal and peculiar Fate,
Under so vast a Ruin, not a Grave,
Nor in such Flames a Funeral Fire to have:
He whom such Titles swell'd, such Power made proud,
To whom the Sceptres of all Asia bow'd,
On the cold Earth lies th' unregarded King,
A headless Carcase, and a nameless Thing!*

IT would be an Insensibility in an *ENGLISHMAN* to entertain the Town with any thing foreign to this Subject on this Day, which is the Anniversary on which we ought for ever to lament with the deepest Contrition the inhuman Tragedy which was acted upon it.

WHEN we consider the cruel Restraint his Murderers put upon him, and the little Assistance which he could have from Arguments of Consolation given by others, we cannot enough admire that Greatness of Mind and heroick Fortitude, which the King exerted in Defence of his own Authority, and the Rights and Liberties of his Subjects.

A S

AS this Paper is principally designed as an Incentive to the Love of our Country, and a due Zeal for the Laws and Liberties of it, there cannot be a greater Example of that generous Zeal, than in the Person of this great Prince, who alone opposed with so undaunted a Magnanimity the Destroyers of them; insisting upon the Illegality of the Proceedings of those Rebels and Betrayers, with no less a Testimony than that of laying down his very Life.

THE most reasonable Method of awaking our Sorrow, and bringing us to a just Understanding of the Heinousness of that dreadful Offence committed on this Day, is to give a Character of the Sufferer.

MY Lord *Clarendon* has done it with great Judgment.

‘ T H A T Posterity may know (says that
 ‘ noble Historian) the inestimable Loss which
 ‘ the Nation then underwent, in being de-
 ‘ prived of a Prince whose Example would
 ‘ have had a greater Influence upon the Man-
 ‘ ners and Piety of the Nation, than the most
 ‘ strict Laws can have; to speak first of his
 ‘ private Qualifications as a Man, before the
 ‘ mention of his Princely and Royal Virtues, he
 ‘ was, if ever any, the most worthy of the Ti-
 ‘ tle of an honest Man; so great a Lover of Jus-
 ‘ tice, that no Temptation could dispose him to
 ‘ a wrongful Action, except it was so disguised
 ‘ to him that he believed it to be just. He had
 ‘ a Tendernefs and Compassion of Nature,
 ‘ which

‘ which restrained him from ever doing a
 ‘ hard-hearted Thing : And therefore he was
 ‘ so apt to grant Pardon to Malefactors, that
 ‘ the Judges of the Land represented to him
 ‘ the Damage and Infecurity to the Publick that
 ‘ flowed from such his Indulgence : and then
 ‘ he restrained himself from pardoning either
 ‘ Murders or Highway-Robberies ; and quick-
 ‘ ly discerned the Fruits of his Severity, by a
 ‘ wonderful Reformation of those Enormities.
 ‘ He was very punctual and regular in his De-
 ‘ votions ; he was never known to enter upon
 ‘ his Recreations or Sports, tho never so early
 ‘ in the Morning, before he had been at
 ‘ publick Prayers ; so that on Hunting Days
 ‘ his Chaplains were bound to a very early
 ‘ Attendance. He was likewise very strict
 ‘ in observing the Hours of his private Ca-
 ‘ binet Devotion, and was so severe an Ex-
 ‘ acter of Gravity and Reverence in all men-
 ‘ tion of Religion, that he could never endure
 ‘ any light or profane Word, with what Sharp-
 ‘ ness of Wit soever it was covered : And
 ‘ tho he was well pleased, and delighted with
 ‘ reading Verses made upon any Occasion, no
 ‘ Man durst bring before him any thing that
 ‘ was profane or unclean ; *that kind of Wit had*
 ‘ *never any Countenance then.* He was so great
 ‘ an Example of Conjugal Affection, that
 ‘ they who did not imitate him in that par-
 ‘ ticular, durst not brag of their Liberty ;
 ‘ and he did not only permit, but direct his
 ‘ Bishops, to prosecute those scandalous Vi-
 ‘ ces in the Ecclesiastical Courts, against Per-
 ‘ sons

‘ sons of Eminence and near Relation to his
‘ Service.

‘ HIS Kingly Virtues had some Mixture
‘ and Allay, that hindered them from shining
‘ in full Lustre, and from producing those
‘ Fruits they should have been attended with.
‘ He was not in his Nature very bountiful,
‘ tho he gave very much. This appeared
‘ more after the Duke of *Buckingham’s* Death,
‘ after which those Showers fell very rarely;
‘ and he paused too long in giving, which
‘ made those to whom he gave, less sensible
‘ of the Benefit. He kept State to the full,
‘ which made his Court very orderly, no
‘ Man presuming to be seen in a Place where
‘ he had no Pretence to be. He saw and
‘ observed Men long, before he received them
‘ about his Person; and did not love Stran-
‘ gers, nor very confident Men. He was a
‘ patient Hearer of Causes, which he fre-
‘ quently accustomed himself to at the Coun-
‘ cil-board, and judged very well, and was
‘ dextrous in the mediating Part; so that he
‘ often put an End to Causes by Persuasion,
‘ which the Stubbornness of Mens Humours
‘ made dilatory in the Courts of Justice.

‘ HE was very fearless in his Person, but
‘ in his riper Years not very enterprizing.
‘ He had an excellent Understanding, but was
‘ not confident enough of it; which made him
‘ oftentimes change his own Opinion for a
‘ worse, and follow the Advice of Men that
‘ did not judg so well as himself. This made
‘ him more irresolute than the Conjecture
‘ of

‘ of his Affairs would admit; if he had been
 ‘ of a rougher and more imperious Nature, he
 ‘ would have found more Respect and Duty;
 ‘ and his not applying some severe Cures to
 ‘ approaching Evils, proceeded from the Le-
 ‘ nity of his Nature and the Tendernefs of
 ‘ his Conscience, which in all Cafes of Blood
 ‘ made him chufe the fofter way, and not
 ‘ hearken to severe Counfels, how reasonably
 ‘ foever urged.

‘ TO conclude; he was the worthieft Gen-
 ‘ tleman, the beft Mafter, the beft Friend, the
 ‘ beft Husband, the beft Father, and the beft
 ‘ Chriftian that the Age in which he lived
 ‘ produced: And if he were not the greateft
 ‘ King, if he were without fome Parts and
 ‘ Qualities which have made fome Kings great
 ‘ and happy, no other Prince was ever unhap-
 ‘ py who was poffefs’d of half his Virtues and
 ‘ Endowments, and fo much without any
 ‘ kind of Vice.

[N^o 52. Febr. 2.]

— *Nullus amor populis, nec fœdera sunt.*
Littora littoribus contraria, fluctibus undas
Imprecor, arma armis — Virg.

EVERY one knows that there are among
 Brute Creatures many natural Aversions
 and Antipathies, which direct fuch Beings as
 are void of Reason to fly from thofe Ani-
 mals which feek their Destruction. That
 Species which is the Food of another, is prompt-
 ed

ted by a secret Instinct to beware of its Enemy, to live in a perpetual Apprehension of him, and to shun all manner of Commerce with him. The several Governments and Nations of reasonable Creatures have other Nations and Governments for their respective Enemies, after the same manner as one Species of Animals lives in a State of War with another: and in this Case too the only Security for the weaker Side, is a certain national Fear and Aversion, which they inherit from their Forefathers, with regard to their formidable Neighbours. It was this National Fear and Aversion which secured *Greece*, and united them together (notwithstanding their interfering Interests and different Forms of Government) against the great King of *Persia*. The same Principle defended their free States for some time against the Kings of *Macedonia*, till *Philip* found out an Art to destroy this Principle, by the great Bribes and Presents which he made to the Demagogues of their particular Governments. We have likewise a remarkable Instance of this political Antipathy between *Rome* and *Carthage*, when each of them had found that the Power and Interest of the one was incompatible with that of the other. The *Romans* by their unwearied Constancy and Perseverance, overcame this their Rival in Empire, and at length laid her in the Dust; tho, it is thought, the *Carthaginians* might have brought the same Fate upon *Rome*, had they not been betray'd by *Hanno*, one of their Fellow-Citizens, who

who drew this Ruin upon them, by interrupting *Hannibal* in his Conquests, and by turning all the Ardour of the *Carthaginians* from their foreign Enemy, to spend it self in Factions and Seditions among themselves. This is that *Hanno* whom the *Examiner*, in one of his immortal Papers, for Reasons best known to himself, contrary to the Sense of all Ages, and to the Authority of all Historians, has celebrated for a Friend to his Country, and as one who consulted its Interests better than *Hannibal*.

BUT to return to that political Fear and Aversion, which is generally the Safety of a People: If any Nation be formidable and dangerous to another by the Nearness of its Situation, by its comparative Strength and Riches, by the Constitution of its Government, by its Form of Religion, by the Hereditary Ambition of its Princes, by the Humour and Disposition of its Inhabitants; such a Nation cannot raise too many Jealousies in the Minds of those who have the misfortune to be its Neighbours, and who for some Hundreds of Years have been Sufferers by it. It is an honest Antipathy arising out of the Love of one's Country; and which wise Patriots have always cherished and kept alive in the People, that sets any Man's Heart against the Politicks of a State which must be ruinous to that of which he himself is a Member; especially if such a State never makes any Advances of Friendship

ship but when it is in Distress, and has always been the Terrour of those who have bordered on it. This Aversion in a People, which comes to them from all their Forefathers, is their natural Security, and seems wrought into the very Genius of a Nation, and only decays in proportion as publick Spirit decays with it. What is here said of national Aversion, may be applied in the same manner to a religious Aversion: When a People have lost the Abhorrence of a Religion which is every where solliciting them, they are in a fair way for its Reception.

FOR these Reasons I have frequently taken the liberty to animadvert upon such Authors, as would endeavour to lessen in us the just Apprehensions we may entertain of those who are the declared Enemies to our Country and our Religion: but as in this Point I act like an ENGLISHMAN, so I think it is very proper to my Character, to take notice of such Authors as naturally inspire their Readers with a generous Passion for their Country, and a Zeal for its Constitution, both in Civil and Religious Matters.

I HAVE now before me the Edition of a Poem which cannot be sufficiently commended for this excellent Spirit which reigns thro the whole Work, as well as for the Greatness of the Design, and the Happiness with which it is executed.

THE Poem I speak of is *Prince ARTHUR*, as it is just now published in a little Elzevir Edition, with such Alterations, Additions and Amend-

Amendments as have been lately made to it, and which, I believe, will give the Reader, who has perused that Poem in other Editions, a new and sensible Pleasure. It is a Saying I have always admired in Monsieur *Brayere*, who never judges with the Narrow-Spiritedness of a Pedant; *If you read a Work that inspires you with great and courageous Thoughts, never look out for a Rule to judge of it by; you may take it for granted, that it comes from the Hand of a Master.* This Maxim may direct every common Reader in their Judgment of the Work I here mention; as every learned one will see by the excellent Preface, and the whole Performance, that this Author was well versed in all the Mechanism of an Epick Poem, and has observed it more strictly than any Writer since *Virgil*. I will further venture to say, that a Reader may form to himself a Notion of nameless and numberless Beauties in heroick Poetry from the Perusal of this Work, which the nicest Criticks have not ranged under any of their general Classes and Divisions.

AS *Virgil* is admired by the Learned for having woven into his *Aeneid* several Passages which are Parallels with those in *Homer*, this Author has with great Judgment drawn several out of *Virgil*; but so accommodated them to those of his own Invention, that they are perfectly of a piece with the rest of his Fable. His Machinery is not a Jargon of Heathenism and Christianity, but suitable in all Points to the Religion and common Notions

tions of his Country. But tho these, and many other the like Qualifications, cannot but render this Work very delightful to a Reader who does not search beyond the Letter of it, there is a higher Pleasure in reserve for those who look into the Allegory. Prince *Arthur* is an admirable Picture of our late glorious Deliverer King *William*; as the Characters of the several great Persons who accompany the Hero of the Poem in his Expedition, describe with much Art the Persons of those Patriots who were instrumental in bringing about the Revolution. Innumerable Particulars of this nature are wrought into the Body of the Poem, which cannot but affect every Reader who has either a Taste of Politeness or a Love of his Country. To sum up all, the Author discovers himself not only to be a good Poet, but a good *Englishman*.

[N^o 53. Febr. 4.]

Hinc via Tartarei quæ fert Acherontis ad Undas.
Virg.

IT is essential to my Character, as an *ENGLISHMAN*, to have a particular Regard to the Protestant Interest in the World. One Method which I shall take for this End, shall be to give my Reader such Extracts from learned Authors, as evidently expose the Usurpations of the Papacy over the Minds of Mankind. Of this nature is the following Form of Excommunication, taken out of Sir

Z.

Henry

Henry Spelman's Glossary. I know none of my Countrymen that are particularly under the Displeasure of his Holiness, but in the national Lump of Hereticks, except the *Alome-Workers*, who are cursed on a certain Day every Year with great Regularity. It seems that Trade was first begun in *England* by stealing a Workman out of his Holiness's *Alome-Works*, who instructed those of this Nation. This, any Man must judg, is a thing one who had the Power of sending People where he pleased, would never permit to go unpunished; and as the *Alome-Workers* set up by sacrilegiously stealing a Slave from the Holy See, they must expect the Repetition of this or the like Words of Excommunication for ever.

EXCOMMUNICATIO.

EX auctoritate Dei omnipotentis Patris, & Filii, & Spiritus Sancti, & sanctorum Canonum, sanctaeque & intemeratae Virginis Dei genitricis Mariae, atque omnium Caelestium Virtutum, Angelorum, Archangelorum, Thronorum, Dominatium, Potestatum, Cherubim ac Seraphim, & Sanctorum Patriarcharum, Prophetarum, & omnium Apostolorum & Evangelistarum, & sanctorum Innocentium, qui in conspectu Agni soli digni inventi sunt Canticum cantare novum, & sanctorum Martyrum, & sanctorum Confessorum, & sanctarum Virginum, atque omnium simul Sanctorum & Electorum Dei; excommunicamus & anathematizamus hunc Furem, vel hunc Malefactorem N. &c.

Et c. limitibus sanctæ Dei Ecclesiæ sequestramus, ut eternis Supplicis cruciandas, mancipetur cum Dathan & Abiran, & cum his qui dixerunt Domino Deo, Recede a nobis, scientiam viarum tuarum nolumus. Et sicut aqua igni extinguitur, sic extinguitur Lucerna ejus in secula seculorum, nisi recipuerit & ad satisfactionem venerit. Amen.

MALEDICAT illum Deus Pater, qui hominem creavit; maledicat illum Dei filius, qui pro homine passus est; maledicat illum Spiritus Sanctus, qui in Baptismo effusus est; maledicat illum sancta Crux, quam Christus pro nostra salute hostem triumphans ascendit. Maledicat illum sancta Dei Genitrix & perpetua Virgo Maria; maledicat illum sanctus Michael Animarum Susceptor sacrarum; maledicat illum omnes Angeli & Archangeli, Principatus & Potestates, omnisque Militia Cælestis Exercitus; maledicat illum Patriarcharum & Prophetarum laudabilis numerus; maledicat illum sanctus Johannes Præcursor & Baptista Christi præcipuus; maledicat illum sanctus Petrus, & sanctus Paulus, atque sanctus Andreas, omnesque Christi Apostoli, simul & ceteri Discipuli, quatuor quoque Evangelistæ, qui sua prædicatione mundum universum converterunt; maledicat illum Cuneus Martyrum & Confessorum Mirificus, qui Deo bonis operibus placitis inventus est; maledicant illum sacrarum Virginum Chori, qui mundi vana causa honoris Christi respuenda contempserunt; maledicant illum omnes Sancti, qui ab initio mundi usque in finem seculi Deo dilecti inveniantur; maledicant illum Cæli & Terra, & omnia sancta in eis manentia.

MALEDICTUS sit ubicunque fuerit, sive in domo, sive in agro, sive a via, sive in semita, sive in sylva, sive in aqua, sive in ecclesia; maledictus sit vivendo, moriendo, mandicando, bibendo, esuriendo, sitiendo, jejunando, dormitando, dormiendo, vigilando, ambulando, stando, sedendo, jacendo, operando, quiescendo, mingendo, cacando, flebotomando.

MALEDICTUS sit in totis viribus corporis; maledictus sit intus & exterius; maledictus sit in capillis, maledictus sit in cerebro, maledictus sit in vertice, in temporibus, in fronte, in auriculis, in superciliis, in oculis, in genis, in maxillis, in naribus, in dentibus mordacibus, in labris sive molibus, in labiis, in gutture, in humeris, in harnis, in brachiis, in manibus, in digitis, in pectore, in corde, & in omnibus interioribus stomacho tenus, in renibus, in inguinibus, in femore, in genitalibus, in coxis, in genibus, in cruribus, in pedibus, in articulis, & in unguibus; maledictus sit in totis compaginibus membrorum, a vertice capitis usque ad plantam pedis, non sit in eo sanitas; maledicat eum Christus Filius Dei vivi toto sue majestatis imperio, & insurgat adversus eum Cælum cum omnibus virtutibus qui in eo morientur ad damnandum eum; nisi pœnituerit, & ad satisfactionem venerit. Amen; fiat, fiat, Amen.

EXCOMMUNICATION.

‘ **BY** the Authority of Almighty God, the
 ‘ Father, the Son, and the Holy Ghost,
 ‘ and of the holy Canons, and of the holy and
 ‘ immaculate Virgin *Mary* the Mother of God,
 ‘ and

‘ and of all the holy Virtues, Angels, Arch-
 ‘ angels, Thrones, Dominations, Powers,
 ‘ Cherubim and Seraphim, and of the holy
 ‘ Patriarchs and Prophets, and of all the A-
 ‘ postles and Evangelists, and of the holy In-
 ‘ nocents, who in the sight of the Lamb are
 ‘ alone found worthy to sing the new Song,
 ‘ and of the holy Martyrs, and of the holy
 ‘ Confessors, and of the holy Virgins, and of
 ‘ all the Saints and Elect of God: We ex-
 ‘ communicate and anathematize this Thief
 ‘ or Malefactor *N. &c.* and drive him from
 ‘ all the Households of the holy Church of
 ‘ God, that he may be delivered over to be
 ‘ tortured by eternal Tortures with *Dathan*
 ‘ and *Abiram*, and with those who said unto
 ‘ the Lord God, *Depart from us, for we will*
 ‘ *not know thy Ways.* And as Fire is extin-
 ‘ guished by Water, so may his Lamp be ex-
 ‘ tinguished for ever and for ever, unless he
 ‘ shall repent and make full Satisfaction. *A-*
 ‘ *men.*

‘ LET him be cursed by God the Father,
 ‘ the Creator of Man; let him be cursed by
 ‘ God the Son, who suffered for Man; let
 ‘ him be cursed by the Holy Ghost, who was
 ‘ poured out in Baptism; let him be cursed
 ‘ by the holy Cross which Christ ascended, tri-
 ‘ umphing over the Enemy for our Salvation.
 ‘ Let the holy Mother of God, *Mary*, the
 ‘ perpetual Virgin, curse him; let holy *Mi-*
 ‘ *chael*, the Guide of holy Souls, curse him.
 ‘ Curse him all the Angels and Archangels,
 ‘ Principalities and Powers, and all the Mi-

' litia of the heavenly Host. May the lauda-
 ' ble Company of Patriarchs and Prophets
 ' curse him ; may St. *John*, the Fore-runner
 ' and special Baptift of Chrift, curse him ;
 ' may St. *Peter*, and St. *Paul*, and St. *Andrew*,
 ' and all the Apostles of Chrift, and the rest
 ' of his Difciples, together with the four E-
 ' vangelifts, who by their Preaching con-
 ' verted the whole World, curse him. May
 ' the wonderful Army of Martyrs and Con-
 ' fessors, whose good Works were found plea-
 ' sing in the fight of God, curse him ; may
 ' the Choir of holy Virgins, who renounced
 ' and despised the Vanities of this World for
 ' the Honour of Chrift, curse him ; may he
 ' be cursed by all the Saints, who from the
 ' beginning of the World to the end thereof
 ' shall be the Chosen of God ; may Heaven
 ' and Earth, and all that is holy therein, curse
 ' him.

' LET him be accursed wherever he shall
 ' be, whether in the House or in the Field, in
 ' the High-way or in the Foot-path, in the
 ' Wood or on the Water, or in the Church.
 ' Let him be accursed living, dying, eating,
 ' drinking, hungry, thirsting, fasting, flum-
 ' bring, sleeping, watching, walking, stand-
 ' ing, sitting, lying, working, resting, and
 ' blood-letting.

' LET him be accursed in all the Powers
 ' of his Body : Let him be accursed within
 ' and without ; curse him in every Hair, curse
 ' him in his Brain ; curse him in the Crown
 ' of his Head, in his Temples, in his Fore-
 ' head,

‘ head, in his Ears, in his Eye-brows, in his
 ‘ Eyes, in his Cheeks, in his Cheek-bones, in
 ‘ his Nostrils, in his Eye-teeth, in his Grin-
 ‘ ders, in his Lips, in his Throat, in his
 ‘ Shoulders, in his Arms, in his Hands, in
 ‘ his Fingers, in his Breast, in his Heart, and
 ‘ in all the Entrails even up to his Stomach,
 ‘ in his Reins, in his Groin, in his Thigh, in
 ‘ his private Parts, in his Hips, in his Knees,
 ‘ in his Shins, in his Feet, in his Joints, and
 ‘ in his Nails. Let him be accursed in the
 ‘ whole Structure of his Members, from the
 ‘ Crown of his Head even to the Sole of his
 ‘ Foot: Let there be no Soundness in him.
 ‘ Let Christ, the Son of the living God, curse
 ‘ him, with the whole Power of his Might;
 ‘ and let Heaven, with all the Powers that
 ‘ move therein, rise up against him to his
 ‘ Damnation, unless he shall repent and make
 ‘ full Satisfaction. *Amen.* Let it be, let it
 ‘ be. *Amen.*’

THIS Form of Excommunication, the Author says, is to be found in a Manuscript Book, called *Textus Roffensis*, and published by *William* the Conqueror. He takes notice farther, that it seems to be formed about that time, because he had not observed that the Invocation of the Blessed Virgin was practised before that Age. As to the Recital of the Particulars, I take that (though some conjecture it to be intended to give the Offender to understand, that in whatever Condition he was, the Curse would reach him) to be an

Abuse crept into the World for the Advantage of the Under-writers : for as Clerks amongst us make distant Lines, few words in those Lines, and above half those words superfluous, not to help the Cause, but further their own Profit ; so it may be supposed that Clerks in the Salvation-Office, when the Pope only said, *Let the Man be damned*, the Officers under him, who were paid by the Line, might think it necessary, and for the Good of the Church, that the Man should be described as a thing that had Legs, Arms, Head, Nose, Eyes, and all other Parts mentioned in the above-written Form.

[N^o 54. Feb. 6.]

Tantam vim honestatis esse, tantumque eam rebus omnibus præstare & excellere, ut nullis nec suppliciis nec præmiis demoveri possit, ex eo quod rectum esse decreverit.

Cic. de Finibus Bonorum & Malorum
Lib. Quart.

To the ENGLISHMAN.

S I R,

‘ **S** I R *Francis Walsingham* was Principal Secretary of State to Queen *Elizabeth*, and
 ‘ was one of the great Engines of State, and
 ‘ of the Times, high in the Queen’s Favour,
 ‘ and a watchful Servant over the Safety of his
 ‘ Mistrefs. *Cambden*, in his History of that
 ‘ Queen, gives this Character of him, viz.
 ‘ He

“ He was a Person exceeding wise and industrious, and had performed several honourable Embassies, a strong and resolute Maintainer of the purer Religion, a diligent Searcher out of hidden Secrets, and one who knew excellently well how to win Mens Affections to him, and to make use of them for his own Purposes; insomuch as in Sagacity and officious Services he surpassed the Queen’s Expectation; and the Papists found fault with him as cunning and subtle in close carrying on his Designs, and inticing and decoying Men into Dangers, whilst he diligently studied to discover their secret Practices against Religion, his Prince and Country; and that to his great Charges, insomuch as he weakened his private Estate thereby, and brought himself so far in Debt, that he was privately buried in the Evening in *Paul’s Church, London*, without any Funeral Solemnity.

‘ AS he was an honest, able, vigilant Minister of State, the following Discourses of his, taken out of *Cotton’s Posthuma*, will have the greater Weight and Credit with your Readers.

Sir Francis Walsingham’s anatomizing of Honesty, Ambition, and Fortitude.

“ I WOULD wear out this Garment of my Body with as little Inconvenience to my Soul as I could, and play this Game of Conversation, (in which every one as long as he
“ lives

“ lives makes one) with the Reputation of a
 “ fair Gamester, rather than of a cunning
 “ one.

“ I WILL write of Honesty, not in its
 “ general Sense, in which it comprehends all
 “ moral Virtues; but in that particular in
 “ which, according to our Phrase, it denomi-
 “ nates an honest Man.

“ HONESTY is a quiet passing over
 “ the Days of a Man’s Life; without doing
 “ Injury to another Man.

“ THERE is required in an honest Man,
 “ not so much to do every thing, as he would
 “ be done unto, as to forbear any thing that
 “ he would not be content to suffer: for the
 “ Essence of Honesty consists in forbearing to
 “ do Ill; and to do good Acts is a proper Pas-
 “ sion, and no essential Part of Honesty. As
 “ Chastity is the Honesty of Woman, so Ho-
 “ nesty is the Chastity of Man. Either of
 “ them once impaired, is irrecoverable: For
 “ a Woman that hath lost her Maidenhead
 “ may as easily recover it, as a Man that hath
 “ once taken liberty of being a Knave can be
 “ restored to the Title of an honest Man.
 “ For Honesty doth not consist in the doing of
 “ one, or one thousand Acts never so well, but
 “ in spinning on the delicate Threds of Life,
 “ tho not exceeding fine, yet free from Bracks
 “ and Stains. We do not call him an honest
 “ Man, but a worthy Man, that doth brave
 “ eminent Acts; but we give him the Title of
 “ an honest Man, of whom no Man can truly
 “ report any Ill.

“ THE

“ THE most eminent part of Honesty is
 “ Truth; not in Words (though that be ne-
 “ cessarily required) but in the Course of his
 “ Life; in his Profession of Friendship, in
 “ his Promise of Rewards and Benefits to
 “ those that depend upon him, and gratefully
 “ acknowledging those good Turns that he
 “ receives from any Man.

“ THE greatest Opposite to Honesty is
 “ Falshood; and as that is commonly waited
 “ upon with Cunning and Dissimulation, so
 “ is Honesty with Discretion and Assurance.

“ IT is true, that Custom makes some
 “ apparently false; some through Impudence
 “ and too much Use, and other some for
 “ want of Discretion, which if they had had,
 “ should have been employed in covering it.
 “ And there be some, in whom though it be
 “ impossible Honesty should be a Fault in So-
 “ ciety, their indiscreet managing of it makes
 “ it holden for a thing that is merely a Vice,
 “ a wonderful troublesome Companion.

“ AN honest Man is as near an Aptitude
 “ to become a Friend, as Gold is to become
 “ a Coin; he will melt with good Offices
 “ well done, and will easily take the Stamp of
 “ true Friendship: and having once taken it,
 “ though it may be bended and bruised, yet
 “ still will keep his Stamp clean without Rust
 “ or Canker, and is not ashamed to be inclo-
 “ sed in it, but is contented to have all his
 “ Glory seen through it only.

“ IT is of it self a competent Estate of
 “ Virtue, able to supply all necessary Parts of
 “ it

“ it to a Man’s own Particular; and a Man
 “ that is born to it may raise himself to an
 “ Eminency in all Virtues, though of it self
 “ it will not furnish a Man with the Abilities
 “ of doing any glorious thing. It is pity that
 “ Honesty should be abstracted from the
 “ Lustre of all other Virtues. But if there
 “ be such an Honesty, the fittest Seat for it is
 “ the Country; where there will be little
 “ need of any greater Ability, and it will be
 “ least subject to Corruption. And therefore
 “ since it is the Foundation upon which a
 “ Man may build that part of his Life which
 “ respects Conversation, he that builds upon
 “ it, let his Actions be never so mean, shall
 “ be sure of a good, though not a great Re-
 “ putation; whereas letting it perish, let the
 “ rest of the Building of his Life be never so
 “ eminent, it will serve but to make the Ruin
 “ of his good Name more notorious.

Of AMBITION.

“ LOVE, Honour, and Praise are the
 “ greatest Blessings of this World: All other
 “ Contents reflect primarily upon the Body,
 “ and please the Soul only because they please
 “ some one or more Senses.

“ AMBITION in it self is no fault, but
 “ the most natural Commendation of the Soul,
 “ as Beauty is of the Body. It is in Men as
 “ Beauty is in Women: for as to be natu-
 “ rally exceeding handsome, is the greatest
 “ Commendation of that Sex, and that for
 “ which they most desire to be commended;

“ so

“ so that Ambition, by which Men desire
 “ Honour the natural way, which consists in
 “ doing honourable and good Acts, is the
 “ Root of the most perfect Commendation
 “ that a moral Man is capable of. Those
 “ only offend in their Ambition, who out of
 “ the Earthliness of their Minds, dare not
 “ aspire to that true Honour which is the
 “ Estimation of a Man, being as it were the
 “ Temple wherein Virtue is inshrined; and
 “ therefore settle their Minds only upon at-
 “ taining Titles and Power, which at the
 “ first were, or at least should be, the Mark
 “ whereby to distinguish Men according to
 “ the rate of their Virtues and Sufficiencies,
 “ but are now only Arguments of a Man’s
 “ good Fortune, and Effects of the Prince’s
 “ Favour.

“ IT is true that Power is a brave Addi-
 “ tion to a worthy Man; but a Fool or a
 “ Knave that is powerful, hath (according to
 “ the degree of his Power) just that advan-
 “ tage of a virtuous prudent Man, that *Adam*
 “ before he fell had of the Angels that stood,
 “ an Ability to do more ill.

“ AS for Titles, which at first were the
 “ Marks of Power, and the Rewards of Vir-
 “ tue, they are now, according to their
 “ Name, but like the Titles of Books, which
 “ for the most part the more glorious things
 “ they promise, let a Man narrowly peruse
 “ them over, the less Substance he shall find
 “ in them.

“ SOME

“SOME few there are, who, lest the Species of our antient worthy Lords should be lost, do preserve in themselves the Will and Desire, since they want the means to do brave and worthy Acts. And therefore I say, let a Man by doing worthy Acts deserve Honour, and tho he do not attain it, yet he is a much happier Man than he that gets it without Desert : For such a Man is before-hand with Reputation, and the World still owes him that Honour which his Deserts cry for, and it hath not paid ; whereas that Man that hath a great Reputation without deserving it, is behind-hand with the World, and his Honour is but lent, not paid ; and when the World comes to take account of its Applause, and finds his Title of Merit, by which he pretends to it, weak and broken, it will recal its Approbation, and leave him by so much the more a notorious Bankrupt in his good Name, by how much the Estimation of his Wealth that way was the greater.

Of FORTITUDE.

“FOR a Man to be compleatly happy, there is required the Perfection of all moral Virtues ; and yet this is not enough, for Virtues do rather banish Misfortunes, and but shew us Joy, than establish Felicity ; which is not only an utter Alienation from all Affliction, but an absolute Fulness of Joy. And since the Soul of Man is infinitely more excellent than any thing else it
 “ can

“ can meet withal in this World, nothing
 “ upon Earth can satisfy it, but in the enjoy-
 “ ing of the greatest Abundance of all De-
 “ lights that the most nimble-witted Man can
 “ frame to himself : for that his Soul will still
 “ have a further Desire, as unsatisfied with
 “ that it enjoys. Therefore the Perfection of
 “ Happiness consists in the Love of God,
 “ which is only able to fill up all the Corners
 “ of the Soul with most perfect Joy, and con-
 “ sequently to fix all its Desires upon those
 “ Celestial Joys that shall never be taken from
 “ it. But this, as it cannot be obtained by
 “ Discourse, but by unfeigned Prayer, and
 “ the Assistance and Illumination of God’s
 “ Grace ; so it is not my purpose to prick at
 “ it. And for that part of Felicity which is
 “ attained to by moral Virtue, I find that
 “ every Virtue gives a Man Perfection in
 “ some kind, and a Degree of Felicity too :
 “ viz.

“ *Honesty* gives a Man a good Report ;
 “ *Justice*, Estimation and Authority ;
 “ *Prudence*, Respect and Confidence ;
 “ *Courtesy* and *Liberality*, Affection, and a
 “ kind of Dominion over other Men ;
 “ *Temperance* gives Health and Vigour ;
 “ *Fortitude*, a quiet Mind not to be moved
 “ by any Adversity, and a Confidence
 “ not to be circumvented by any Danger.
 “ So that all other Virtues give a Man but an
 “ outward Happiness, as receiving their Re-
 “ ward from others ; only Temperance doth
 “ pretend to make the Body a stranger to
 “ Pain,

“ Pain, both in taking from it the Occasion
 “ of Diseases, and making the outward In-
 “ conveniences of Want, as Hunger and Cold,
 “ if not delightful, at least sufferable.

Fr. Walsingham.

[N^o 55. February 9.]

Instar veris enim vultus ubi taus
Affulsit populo, gratior it dies,
Et soles melius nitent. Hor.

To the ENGLISHMAN.

S I R,
 ‘ I WISH you Joy of the Account which
 ‘ I am now about to give you, of the
 ‘ burning the Effigy of the Pretender to her
 ‘ Majesty’s Dominions. The good Subjects
 ‘ who took upon them to direct and perform
 ‘ this, chose very justly the Night of that
 ‘ happy Day which is the Anniversary of the
 ‘ Birth of their Queen. The Joy of her Ma-
 ‘ jesty’s Recovery very much contributed to
 ‘ the Diversion and the Solemnity, which was
 ‘ perform’d after the following manner :
 ‘ There were twelve Persons bearing Strea-
 ‘ mers, two larger than the rest, inscribed,
 ‘ *Long live Queen ANNE* : ten others with
 ‘ Streamers, inscribed, *God bless Queen ANNE,*
 ‘ *the Church of England, and the House of Han-*
 ‘ *nover,* preceded a Cart, wherein were placed
 ‘ three large Figures seated together, as tall
 ‘ as Men; the Person in the middle repre-
 ‘ senting

‘ senting the Pope, on his right Hand the Familiar which presides in his Councils, and
‘ on his left the Pretender.

‘ THIS elevated Machine was visible to
‘ all the People from their Dwellings on each
‘ side the Streets, by the Attendance of five
‘ hundred Torches and Links at its first setting out from *Charing-Cross*; from whence
‘ the Solemnity began, and moved forward with great Order through *Pall-Mall, St. James’s-street, Piccadilly, Gerrard-street, Holborn, Newgate-street, Cheapside, and Cornhill*:
‘ whence it faced about, and having gathered together a Crowd of a much more wealthy
‘ and warm Dress than those of the other end
‘ of the Town, the Acclamations of Joy and
‘ Triumph began to ring by the joint Voice
‘ of all the People. The mixed Cries were,
‘ *God save Queen ANNE, preserve the Protestant Succession: No Popery, no Pretender.* I
‘ can assure you, Sir, my Heart leap’d within me, and methought my Money chink’d in
‘ my pocket, for joy of the Safety of the rest
‘ I have in the Funds. I could not forbear
‘ taking Coach, and passing through the cross
‘ Streets, to observe how the Solemnity was
‘ received.

‘ IT was very visible at several parts of
‘ the Town, that there were many hundreds
‘ of Volunteer Links brought into this Protestant Illumination by honest Fellows, who
‘ were not worth the Price of much more
‘ than what they brought in their hands. It
‘ is certain, that the common Sense of the

‘ Nation is against the Pretender; and there
 ‘ is no Man able to do him considerable Ser-
 ‘ vice, but by concealing his being for him.
 ‘ But all Hearts begin to open in *England*; and
 ‘ when *Perkin* was brought, attended by his
 ‘ proper Associates, to the place of Conflagra-
 ‘ tion, after having been drawn thrice round
 ‘ a magnificent Bonfire, he was put into the
 ‘ flames with the general Acclamation of the
 ‘ Multitude, which was unspeakably large.
 ‘ This raising the Sentiments of the People
 ‘ to attend their Danger, by Mechanick Means
 ‘ that strike their Sight, very well deserves
 ‘ the Thanks of every true *Englishman* to
 ‘ those who are at the Expence of it, and me-
 ‘ rits a Commemoration in your Paper.

I am, Sir, your humble Servant,

Civis Londinensis.

To the ENGLISHMAN.

S I R,

‘ I HOPE you will forgive me, that I point
 ‘ to you a Subject which would very well
 ‘ besit the ENGLISHMAN. You have not
 ‘ yet, in any of your Writings, considered
 ‘ the Danger of perverting the Notions of
 ‘ Right betwixt Kings and their Subjects.
 ‘ It would be of great use to shew, that
 ‘ Preachers should either forbear to touch
 ‘ such a tender Point, or speak Truth. When
 ‘ I perceived, at a late famous Trial, that all
 ‘ which wise Men mean was yielded on both
 ‘ sides by our Lawyers, who are the proper
 ‘ Judges

‘ Judges of such Questions ; when I observed
 ‘ that the Lords who favoured the Doctor,
 ‘ and entered Proteſtations, entered none
 ‘ which ſupported Paſſive Obedience, but on-
 ‘ ly laid hold of ſome Forms of Law to have
 ‘ prevented Judgment : I was of opinion,
 ‘ that, at leaſt for ſome conſiderable time,
 ‘ the World would not have ran into the
 ‘ ſame ſilly Extreme which it had been in be-
 ‘ fore. But when ſoon after I found Noiſe
 ‘ and Clamour ſtruggle for that which Argu-
 ‘ ment had loſt ; when Addreſſes came from
 ‘ ſo many Parts of the Nation with fooliſh
 ‘ Strains of Obedience without Reſerve, and
 ‘ not allowing a Nation to defend it ſelf a-
 ‘ gainſt Tyranny and Oppreſſion ; when the
 ‘ Miniſtry was changed thereupon ; and when
 ‘ from the Appearances that the Change pro-
 ‘ ceeded from Approbation of the paſſive ſide,
 ‘ and Diſlike of that of Reſiſtance, young
 ‘ Clergymen and Time-ſervers made their
 ‘ Court by throwing themſelves into the Scale
 ‘ of unlimited Loyalty : I began to think
 ‘ Virtue muſt expect no end of its Labour,
 ‘ and that it is as neceſſary now as ever to
 ‘ hold up the right ſide of the Queſtion, that
 ‘ Truth may not be run down with Noiſe,
 ‘ nor thoſe brave Men who defended us be
 ‘ forſaken as if they had really been Repub-
 ‘ licans or Enemies to all Government, as
 ‘ our Addreſſers were not aſhamed to call
 ‘ them.

‘ PREACHERS who act too too much
 ‘ upon the foot of Prudence, when they are

‘ called to obviate these pernicious Doctrines,
 ‘ and prefer their Quiet to their Consciences,
 ‘ acknowledg that the Quotations of *St. Paul*
 ‘ must receive reasonable Limitations, as all
 ‘ other Precepts do; and that straining them
 ‘ without those, are as gross Abuses of Scrip-
 ‘ ture, as the Pretence of Papists when they
 ‘ plead *This is my Body* for Transubstantiation.
 ‘ While many good, peaceable, and mode-
 ‘ rate Men want Spirit to exert themselves in
 ‘ maintenance of such Truths, I know some
 ‘ magisterial Declaimers in Pulpits, who treat
 ‘ Mankind as incapable of the deep Secrets
 ‘ which lie in their Bosoms. They regard
 ‘ not speaking Truth, but making their For-
 ‘ tunes. But when the Business of this World
 ‘ is the main Point treated of by Divines,
 ‘ and their Partiality is so great as to allow
 ‘ Enemies no Virtues, Friends no Vices,
 ‘ Preaching will soon make a very mean fi-
 ‘ gure, and sink from that Veneration in
 ‘ which impartial Truth may keep it. When
 ‘ the Oracle of *Delphos* grew partial towards
 ‘ *Philip*, *Demosthenes* easily perceived he was
 ‘ no God that spake it.

I am, Sir, your most humble Servant,
 Constant Churchman.

To the ENGLISHMAN.

S I R,
 ‘ I HAVE read a Treatise called the *CRI-*
 ‘ *SIS*, which lately came out, with great
 ‘ Pleasure and Satisfaction: I value it never
 ‘ the

' the worse, that it consists of nothing that is
 ' new, but is a seasonable Recital of the Laws
 ' which look back at the Revolution, and for-
 ' ward to the Succession in the Protestant
 ' Line. I take shame upon my self, that I
 ' was one of those unwary thoughtless Fools,
 ' who never considered that important Mat-
 ' ter in the Series of Times and Circumstance
 ' wherein the Author has placed them; and
 ' I believe Thousands of his Readers, each of
 ' whom may perhaps say, What is there new
 ' in this? if they would speak their Hearts,
 ' would be obliged to say to their own Con-
 ' fusion, as well as my self, Alas! why did
 ' not I of my self reflect on all this? As pub-
 ' licly as they were transacted, I knew no-
 ' thing of them. They are now put into a
 ' good Form, recommended and insisted upon
 ' with just Spirit and Vehemence; but I am
 ' told, that the Learned want yet more to be
 ' done: therefore I earnestly desire you to let
 ' the World know, that within a few Days
 ' will be published, *The Present Constitution*
 ' *and the Protestant Succession vindicated; in an-*
 ' *swer to a late Book, intitled, The Hereditary*
 ' *Right of the Crown of England asserted, &c.*
 ' *In which will be contained a full Answer to the*
 ' *Hereditary Right: An Account of our Con-*
 ' *stitution, and the Succession of the Crown, from*
 ' *the time of Julius Cæsar down to these present*
 ' *Times: Also a true State of the Notions of He-*
 ' *reditary, Testamentary, and Parliamentary Right;*
 ' *and how far Allegiance is due to a King in Pos-*
 ' *session. Therein likewise the Revolution and the*

‘ present Establishment of the Succession will be
 ‘ proved to be agreeable to the Antient Constitu-
 ‘ tion, and the Fundamental Laws of this King-
 ‘ dom. Lastly, It will be shewn, That the Doc-
 ‘ trines advanced in the Book of Hereditary
 ‘ Right, are plainly calculated to serve the Pre-
 ‘ tender. London, Printed for J. Baker at the
 ‘ Black-Boy in Paternoster-Row, 1714.

‘ THIS Work is done by a Gentleman
 ‘ learned in our Laws, and a very polite Wri-
 ‘ ter. The Performance, as I am well in-
 ‘ formed by very competent Judges, will be
 ‘ very proper for all who read the *CRISIS*,
 ‘ and supply the Defects of it, by looking
 ‘ back on the antient Constitution of this
 ‘ Kingdom; according to which, the Choice
 ‘ of what Princes of the Royal Family should
 ‘ next succeed to the Crown, has ever been in
 ‘ the Legislative Authority of these Realms.
 ‘ I doubt not but you will advertise in the
 ‘ most conspicuous manner so useful a Piece;
 ‘ and am,

Sir, your most humble Servant,
 Hannover Tory.

To the ENGLISHMAN.

S I R,

‘ THERE appearing through all your Pa-
 ‘ pers such sincere Endeavours at the re-
 ‘ viving that Publick Spirit, which seems now
 ‘ almost expiring; and that Watchfulness to
 ‘ discover all the Approaches of the Enemies
 ‘ of our happy Constitution, and our holy
 ‘ Religion; I was thoroughly persuaded I
 ‘ could

‘ could not gratify you more, than in giving
 ‘ you a View of the present Practices of the
 ‘ Papists to undermine the Church of *Eng-*
 ‘ *land*, and pervert her unwary Children into
 ‘ the gross and impious Errors of Popery.

‘ YOU have in one of your former Papers
 ‘ observed, that they carry their Converts
 ‘ openly in Triumph to their Mass-houses;
 ‘ and though some of their Friends have re-
 ‘ flected on that, as an Assertion without
 ‘ Proof, yet it will be as apparent as the Sun,
 ‘ that it was very justly founded, when next
 ‘ Week a Treatise shall be published, under
 ‘ the Title of, *A short Method with a Papist,*
 ‘ *or an Alarm to Protestants*; in which there
 ‘ will not only be an Account of a Dispute
 ‘ between one *Willis*, a Popish Priest of about
 ‘ Fifty, and a young Protestant Gentleman of
 ‘ One and Twenty, whose Age promised quite
 ‘ another Event than has happened; but also
 ‘ of several late Profelytes made by them, the
 ‘ Wiles and Stratagems they make use of to
 ‘ catch the Ignorant and Unwary. Whence
 ‘ it is a melancholy Consideration, to find the
 ‘ unwearied Diligence of the Popish Emis-
 ‘ saries to pervert, and the strange supine Neg-
 ‘ ligence of our Pastors, in warning their
 ‘ Flock to beware of the Romish Priests and
 ‘ their Agents of both Sexes, (for both are
 ‘ employed in this Work, as will appear from
 ‘ the Book I mention;) but on the contrary
 ‘ caress them as harmless Companions, and
 ‘ more eligible Friends than their Brethren of
 ‘ the Reformation. Not to detain you long,

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‘ This Book will sufficiently shew that the
‘ Danger of Popery is no such Chimera as
‘ some would persuade us, and that the strange
‘ and secret Progress it has made, ought to
‘ alarm our Fears, and rouse our Endeavours
‘ against an Enemy that must, if successful,
‘ destroy both Soul and Body. Such Discoveries as these merit your Notice.

Tours.

[N^o 56. Febr. 11.]

— *Hic est tibi quem promitti sapius audis.*
Virg.

To the ENGLISHMAN.

S I R,

‘ **I** THIS Day read with great Delight
‘ Mr. *Asgill*’s excellent Book, intitled, *The*
‘ *Succession of the House of Hannover vindicated,*
‘ *against the Pretender’s second Declaration in*
‘ *Folio, intitled, The Hereditary Right of the*
‘ *Crown of England asserted, &c.* London,
‘ *Printed for J. Roberts near the Oxford-Arms*
‘ *in Warwick-Lane. 1714. Price One Shilling.*
‘ He has thought fit to print at the end of his
‘ Discourse the Patent of the Duke of *Cam-*
‘ *bridge*, with an excellent Note under it;
‘ which I think deserves a place in your ho-
‘ nest Paper, and is as follows :

P R E-

PREAMBLE to the Duke of Cambridge's
PATENT.

CUM serenissima domus Electoralis Brunsvico-Luneburgensis e regia Majorum nostrorum stirpe oriunda sit, & avita regna (si nos sine prole decesserimus) secundum leges auctoritate nostra sancitas, occupare debeat; cumque tamen enixe cupiamus, ut prædicta Domus serenissima non minus amicitia nobis, quam sanguine & fœderibus, devinciatur: Nos, pro singulari nostro erga illam affectu, charissimum consanguineum nostrum Geo. Augustum, serenissimi Electoris filium summis honoribus augere decrevimus. Et quamvis tanti Principis filius unicus patriis finibus excedere, sine gravi rerum periculo, non possit; his præcipue temporibus, quibus vicini Status tam violentis tempestatibus perturbantur: ut tamen rebus nostris & consiliis, qua licet, honoris & nominis authoritate, etiam absens, quodammodo intersit, illum Parium hujus regni numero adscribi jussimus. Hæ illi erunt primitiæ supremæ istius dignitatis, ad quam (nobis, nostrisque omnibus optantibus) destinatur: ut, ornatus dehinc nobilissimi hujusce regni titulis, quos regii sanguinis Principes semper ambierunt, nostratem se esse gestiat. Vos interea Barones, Vicecomites, Comites, Marchiones, Duces, vobis gratulemini, quod tanta spei Princeps, Germaniæ Decus & Deliciæ, sanctissimæ nostræ Religionis Vindex, & Libertatis publicæ Propugnator, vobis olim imperaturus, e vobis interim unus, in vestros se ordines referri amet, &c.

The

The same in English.

‘ **W**HEREAS the most Serene Electoral
 ‘ House of *Brunswick-Lunenburgh* is
 ‘ sprung from the Royal Stock of our An-
 ‘ cestors, and in case of our Death without
 ‘ Issue, ought (*according to Laws ratified by our*
 ‘ *Authority*) to enjoy the Kingdoms of their
 ‘ Progenitors; yet as we earnestly desire that
 ‘ the said most Serene House should no less be
 ‘ tied to Us by Friendship, than by Blood
 ‘ and Alliances; We, according to our sin-
 ‘ gular Affection towards the same, have de-
 ‘ creed to grace with the highest Honours our
 ‘ most dear Cousin *George Augustus*, Son to
 ‘ the most Serene Elector. And *although the*
 ‘ *only Son of so great a Prince cannot go out of*
 ‘ *his native Country without the utmost Danger,*
 ‘ especially at this time, when the neighbour-
 ‘ ing States are tofs’d with such violent Tem-
 ‘ pests: to the end nevertheless, that, *as much*
 ‘ *as possible,* he may, by the Authority of his
 ‘ Name and Dignity, *though absent, be in a*
 ‘ *manner present in our Parliament and Councils,*
 ‘ We have ordered him to be added to the
 ‘ Number of the Peers of this Realm. This
 ‘ will be to him an Earnest of that Supreme
 ‘ Dignity, to which (*according to ours, and*
 ‘ *the Wishes of all our Subjects*) he is de-
 ‘ stined; that being henceforth adorned with
 ‘ the Titles of this most noble Kingdom,
 ‘ which the Princes of the Blood Royal have
 ‘ always courted, he may be proud to be
 ‘ Ours.

‘ Ours. You therefore the Barons, Viscounts,
 ‘ Earls, Marquisses, and Dukes, congratulate
 ‘ with your selves, that a Prince of so great
 ‘ Hopes, the Ornament and Darling of *Ger-*
 ‘ *many*, the Defender of our most holy Reli-
 ‘ gion, and the Assertor of publick Liberty,
 ‘ one that is hereafter to govern you, and till
 ‘ then is one of you, should now delight to
 ‘ be vested with the same Honours with
 ‘ you, &c.

‘ N. B. THAT her Majesty’s Recital of
 ‘ the House of *Brunswick-Lunenburgh*’s being
 ‘ sprung from the Royal Stock of her Ancestors,
 ‘ doth include as well the late Descent
 ‘ of the Princess *Sophia* from King *James* the
 ‘ First, as the antient Descent of his Electoral
 ‘ Highness from King *Henry* the Second, by
 ‘ *Maud* his eldest Daughter, married to *Henry*,
 ‘ then Duke of *Saxony*, from whom the
 ‘ House of *Hannover* is descended ; by which
 ‘ that Illustrious House is of the Royal Blood
 ‘ of *England*, as well on the Father’s as the
 ‘ Mother’s Side.

I am, SIR, your most humble Servant,

T. B.

To the ENGLISHMAN.

SIR,

‘ I WRITE to you in pursuance of my
 ‘ Letter which you printed on the Ninth,
 ‘ concerning Preaching.

‘ I BELIEVE our Church never did ei-
 ‘ ther receive, determine, or teach Passive-
 ‘ Obedience

‘ Obedience dogmatically, as a positive Doctrine : But as there is some appearance of its having done so, I believe I may add, That if it was true that our Church had strained these Terms into a well-meant Error, yet it would be convenient to slacken the Cords as decently as we could, for these three Reasons :

‘ FIRST, Because that high Doctrine is but a *Singularity* :

‘ SECONDLY, When Opportunity happened of its Trial, it was deserted as an impracticable Notion :

‘ THIRDLY, Whenever the Assertors of it are brought to the Point, to explain what they mean by it, they expound it into nothing but empty words, which will always be an occasion of Strife and Quarrels.

‘ FIRST, These high Flights of the Unlawfulness of taking up Arms defensive under any Pretence whatever, was but a *Singularity* or *Nostrum*, and no *Catholick* Doctrine. For if we look back to King *Charles* the Second’s time, when it was carried to its highest pitch, the Defenders of it often added in its Praise, that it was peculiar to the Church of *England*. They gloried that no Church was so famous for Loyalty as ours : They set both *Papists* and *Protestants* over against one another, declaring against this almost in the same words : *Bellarmino* and *Parsons* on one hand, and *Luther* and *Melancthon* on the other, were led in Triumph as Enemies to crowned Heads, and
‘ not

' not so loyal as we were. Now in just Reason, before we had ventured to glory in such a Peculiarity as this, we should rather have suspected our selves, and examined narrowly what good Ground we had for this Doctrine, which no body but we could see to be taught either by the Scriptures or Primitive Christians, and by consequence which we must hold in opposition almost to all Mankind. For it is seldom pretended that either Nature or Consent of Nations teach this Doctrine; and it is well known, that the learned *Greeks* and *Romans* were famously of another Mind; and if both *Papists* and *Protestants*, that is, all Christians that we have much Concern with, agree with them, then this Opinion of ours could only be a *private Interpretation*; a *Singularity*, and would likely meet with the same Fate that Singularities usually do, and this actually met with.

' FOR, Secondly, when this Doctrine came to the Trial in the late Reign of King *James* the Second, it was deserted as an impracticable Notion. When the real Difficulty was upon them, they saw then that there was Justice for one Side as well as another. They found by Experience that a Nation could not be saved without Hands. They invited therefore, and received, and helped the Prince of *Orange*; and at the late famous Trial, all the prudent Part on both Sides confessed the Justice of the Revolution, and that such a necessary Case as that, was always understood as an Exception

' to

‘ to the general Rules of Submission and Suffering. Now after a Singularity hath been
 ‘ twice buried, where is the Wit in reviving
 ‘ it a third time, to undergo, in all probability, the same Fortune again?

‘ THEN, Thirdly, When the Assertors
 ‘ of this Opinion are brought to the Point,
 ‘ and put to explain what they really mean
 ‘ by it, they expound it into nothing but
 ‘ mere empty words: For, to pass by many
 ‘ ambiguous and impertinent Questions about
 ‘ the State of Nature, the Patriarchal Line,
 ‘ and the several Subjects in which the Supreme Power is lodged, in all the intangling Cases that can be put: To pass by the
 ‘ Niceties about that kind of Divine Right,
 ‘ which a Crown hath above all other honest
 ‘ Titles, and above the Nation’s Right, which
 ‘ is also confirmed by God’s Law, Will, and
 ‘ Ordinance: And in what manner God’s
 ‘ Law and the People’s Power co-operate,
 ‘ when they are both joined in the same Act:
 ‘ To pass by the dangerous Distinctions betwixt the King’s *Person* and *Office*, and how
 ‘ far God considers a Prince as his Vicegerent
 ‘ in those particular Acts, wherein he presumes to do what God hath forbid both to
 ‘ him and all Mankind: To pass by also many needless Questions about a People’s Right
 ‘ in absolute Monarchies, which (Thanks be
 ‘ to God) is none of our Case:

‘ TO pass by these and many other entangling Questions, many of which signify
 ‘ little to the Case in hand, when the Matter
 ‘ is

‘ is brought to a Point, it is owned, that in
 ‘ our Nation an arbitrary Overturmer of our
 ‘ Constitution may be withstood, and with-
 ‘ stood effectually. It is allowed that the
 ‘ Men at Arms may do what was done at
 ‘ the Revolution, though many Thousands
 ‘ declared for a Free Parliament with their
 ‘ Swords in their Hands, and a Resolution
 ‘ not to put them up till Right was done.
 ‘ And when the Affirmers of this Right de-
 ‘ clare by all that is sacred, that they do not
 ‘ plead even for these Defensive Arms upon
 ‘ the account of a Prince’s *Defects, Mistakes,*
 ‘ *Mismanagement, Private Wrongs, or Immora-*
 ‘ *lity,* but only for such notorious Invasions of
 ‘ Publick Right as overturn a Constitution;
 ‘ their Opposers always answer, That that
 ‘ Case is not to be supposed or put. Now that
 ‘ is giving up the Question, for we know too
 ‘ well it may happen; and if a Popish Prince
 ‘ should get into the Throne, it must happen,
 ‘ if he be true to his Religion. And there-
 ‘ fore refusing to put the Case, is a real own-
 ‘ ing, that if the Case happens, then the Na-
 ‘ tion must be saved, without Blood if it
 ‘ may be; but if that be not possible, as it
 ‘ can; provided the Person of the Prince be
 ‘ kept sacred. Now after this, there is no-
 ‘ thing remaining in this Question but empty
 ‘ Words, and Distinctions without Difference,
 ‘ that will eternally set People quarrelling,
 ‘ though they mean the same thing. And
 ‘ shall we do well to keep up Terms and Phra-
 ‘ ses, that will for ever have the same ill Ef-
 ‘ fects?

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‘fects? Is it right for us to continue them,
‘even in the Pulpits, with Railing and Satire
‘against those that do not differ from us?
‘And since our Nation hath been always
‘blamed for too much Proneness to Division,
‘would it not be better for the future to
‘speak plainly, as other People do, and give
‘up this deserted Singularity, which is but a
‘Strife of Words, that would divide a meeker
‘and more passive People than we are?

I am, SIR, your most humble Servant.

Constant Churchman.

T H E

THE
ENGLISHMAN:

Being the Close of a PAPER so called,

WITH AN
EPISTLE

Concerning the

WHIGS, TORIES, and NEW
CONVERTS.

—*Servetur ad imum*
Qualis ab incepto processerit, & sibi constet.
Hor.

By RICHARD STEELE, Esq;

Bb

THE ENGLISHMAN.

[N^o 57. Febr. 15.]

HAVING determined to lay down this Paper, called the ENGLISHMAN, which has exposed me to much Hatred and Invective, I chuse (out of the Respect and Deference I have to the Judgment of Mankind) to explain my self, with relation to the many things I have written which have given Offence, in this large Form of a Pamphlet, rather than in a single Paper.

I WAS once so happy in the kind Thoughts of the Generality of People of all Conditions in this Town, that I cannot without Regret look back upon the Loss of it; and indeed I should be still more concerned, had I not forfeited it for such Considerations as only are to be preferred to their good Opinion: all which Considerations I will express in the honest plain Phrase of *the Testimony of a good Conscience*. It is possible that my Zeal may have transported me to the Supererogation of con-

cerning my self in Matters, to which I was not called by any particular Authority or Charge upon me to do more than another Man: But this Objection will lie against all Men who exert themselves for the common Good, without regard to their own Fame or Fortune; and since I am apparently very much the worse in both these Respects, for the Warmth which I have expressed in what I think the Cause of Truth, I hope all Men of Honour, who differ from me, will let a sincere Self-denial expiate an offensive Zeal.

I DO not know that I ought to retract any Sentiment which I have heretofore advanced; but still insist, that what I have done flowed from no other Cause, but Zeal for the Honour of the Queen, the Safety of the Constitution, and the Happiness of the People: all which have been concerned in the Points which I have touched upon in the GUARDIAN, and the Paper, which is a professed *Sequel* of it, called the ENGLISHMAN.

THAT which moved in me an Indignation not to be suppressed, was the licentious Abuse of great and good Men who had served their Country with Honour and Success. I thought what Favour I had obtained, by being the Author of an instructive way of representing the Manners of Men, and describing Vices and Virtues in a Style that might fall in with their ordinary Entertainments, could not be more worthily employed, improved, or lost, than in Defence of such Men,
and

and of the Constitution it self, which they had supported.

WHEN the Subjects of Peace and War were all the Conversation in Town, I took upon me to be as concerned as I thought I had a Right to be, and speak my Sentiments with the Freedom of an *English* Gentleman.

THIS Behaviour brought upon me the Invectives of many unknown Authors, each of whom has writ against me with as much Violence as if I had been personally his most inveterate Enemy; for they have been succinct enough in what concerned the Argument, but have largely dwelt upon the Author they writ against, in the Articles of Birth, Education, and Fortune.

IN compliance to the Prepossessions of others, rather than as I think it a Matter of any Consideration my self, I assert and declare (that no nice Man of my Acquaintance may think himself polluted by conversing with me) whoever talks with me, is speaking to a Gentleman born.

I SHALL not say any more about the Monosyllable *Steele*, but proceed to take my Leave, and defend my self as the GUARDIAN and ENGLISHMAN

THE most prevailing Insinuation against me under those Characters, is, that I have discovered in them a seditious, turbulent, and disloyal Spirit; this is frequently hinted by that Destroyer of all things, the *Examiner*. If empty Words are all that are required to make up the Virtue we express by the word

Loyalty, I must own that he and his Friends are the best Subjects that ever either King or Queen were blessed with. Their Addresses are full of unlimited Loyalty, and Rants against those that talk of any Laws or Bounds to their Obedience ; they are so far from admitting any Limitation, that they will allow no Subject, not even a Lord Chief Justice, any Right of judging where those Limitations should be fixed. The Name of a Patriot is an Offence to them ; they are, they pretend, mere Creatures of the Prerogative, or Servants who desire no higher Honour than that of doing all that they are bid. But as neither true Loyalty, nor any other Virtue, consists in Pretences, but good Works and Actions ; I will abide by my old Point, and maintain, that the Queen hath better Subjects and truer Friends than they are.

TO state this Matter, as much as may be even to the *Examiner's* Mind, I will not say one word of the Nation's Right ; It is a Sin with him for the Nation to expect any thing, even though it be promised from the Throne. I will say nothing about the Terms of Peace, and Trade, and the State of *Europe*, they may be more offensive to his Patience ; but I will suppose Loyalty to be only, what it should be very much, a Love and Zeal to the Queen's Person, Honour, Interest and Safety : And even on these Heads, it is visible that their Zeal hath been shamefully to their own Interests and Places, and that her Honour, and
Interest,

Interest, and Love of her People, hath been sacrific'd to a Scandal.

TO pass by the blackening and ridiculing all the noblest Parts of her Reign, the inhuman Usage of her old Servants, and the last insolent Jest the *Examiner* made on the Report of her Death, and his sudden Triumph and Joy, even while the Life of the Queen was yet doubtful : To pass all these, and many a real Injury besides, I will only ask, whether it be for the Queen's Honour and Interest, to have one half of her People's Affections alienated from her by studied Provocations : The doing that, is the constant Tendency of the *Examiner's* Writings, and of too many of his Friends. Because those whom they are pleased to call *Whigs*, are too honest to join in insidious Addresses, that sacrifice our Laws, and all that is dear to us, to a Prince's Will ; and may sometimes complain, if they think an evil Minister uses his Power to break their Rights ; they treat them as Men that are the Queen's Enemies, and are to have no part in her Favour ; they brow-beat them as impudent, if they offer to approach her Throne to desire any part in her good Graces. See *Examiner*, Numb. 36. ' *Such, saith he, is the Necessity of this Juncture, that even our Friends are ready to revolt, as imagining that the Faction, which they hate and oppose, must be in the Right, because not yet reduced by those, whose only Safety is in the other's Ruin.*' And this is all they mean by their high Flights of Loyalty. If her Majesty, in great complaisance to them,

will throw off one half of the People as Enemies, that have no Right to any Favour that is worth having, and lend them her Name, and Purse, and Power, to keep those hated People under, or else ruin them; then they in requital will stand by her, in distributing all Places and Preferments among themselves: And so will the worse Sect we have amongst us; and the worse they are, the higher they will strain their unlimited Loyalty in Sacrifices of the Nation's Rights. But if God spares the good Queen's Life from such secret Attempts as we have too much reason to fear, I doubt not but to see her judg rightly of such Pretences. Though Flattery carries Witchcraft, yet when she shall see that these Men, instead of supporting her Government with their Interest, cannot carry their Elections, but by representing all others as under her Displeasure; when she shall see that they over-bear the Rights of Corporations, by the impertinent Interposition of her Power and Name; when she shall see that those large Bodies of Men which the *Examiner* and others expose and exasperate, as Men whom the Queen hates, are so loth to be alienated from their Hope in her, that their being actually cast from all Preferments and Places, hath not made them guilty of one seditious, or even undutiful Action: When she shall see that those noisy Men, who embarrass the Nation in every Question, with calling out the *Church*, are but like the Weather-cocks and Clappers of the Steeple; and that the sober,

and

and laborious, and peaceable Churchmen, are its real Support and Pillars: When a little more time shall bring out things, that begin to appear pretty plain already; then the Queen will shew selfish Men, who would engross her Favour, that she will be Mother of all her People; and as in spite of these Mens studied Provocations, she hath their Hearts and Affections, so she will rule with equal Justice towards all. If the Nation will be so wise as to lay aside Parties, and Party-Quarrels, she will have no need to keep them up, but employ all Men according as the Law makes them qualified, and their Virtues and Parts make them fit. But if several Interests, and Opinions, and Humours, shall still continue our Parties (as the *Examiner's* Violence and Partiality hath done more to sharpen them, than to take off their Edg) then she will let all see, that her Crown is not to be sunk down to be a Partizan of either Side, so as to take these to be her Friends, and the other Enemies; but that she is over both, and will use either in their Turns, according as they are fittest for the Service she hath for them at that time. And for those who shall dare to insult and exasperate the other as Enemies, they are Sycophants instead of Friends, and rob her of her best Treasures, which is the Love of all her People. Wise and moderate Ministers therefore, that have studied the true Interest of the Crown, and not their own, though they might desire to be so much of a piece as to have their Counsels steady,

yet

yet aimed not at Ruin and Extirpations, but left such Marks of Favour in proper and safe Places, that none of the Subjects might think themselves rejected as Enemies, while they kept themselves dutiful. And since the whole Strain of the *Examiner's* Policy is the Reverse of this, tho he and his Abettors may deceive for a time, by calling it Friendship and Loyalty, it is but like the killing Love that the Men of *Judah* shewed to *David*, when for their own Interests they alienated Ten Tribes from him at a time: For if they might have no Part or Portion in *David*, they thought it could not be desirable for them to be his Subjects.

ALL this Folly and Contradiction is covered by the general Profession of Zeal for the Church; and many Churchmen, I include many even of the Clergy, have been carried away with the Cry. But let our Senses be never so much deafened with the Cry of the Church, or dazzled with the gilded Pretences of some Politicians, nothing can prove the Clergy more to be Men of Conscience, or truly Loyal, than a strict, nay, scrupulous Adherence to the most solemn Oaths they have so often taken, both of Allegiance to the present Establishment, and Abjuration of the *Pretender*, and at the same time Lovers of our Country, than a prudent Zeal for its Rights and Liberties. Such plain and open dealing is exactly agreeable to the Simplicity of the Gospel: As the very Reverse of this, must be a Declaration for the *Hannover* Family,

mily, and yet the asserting of the Hereditary Right; the owning of the Establishment both in the late and present glorious Reigns, and an arraignment of the Revolution; and such-like mysterious and inconsistent Behaviour; which naturally tends to amuse and perplex the Minds of the Laity, and make them think very dubiously of their Teachers. Which Conduct is much more reconcilable to the Equivocation of Jesuits, and the Contradictions of the Romish Persuasion, than the obvious Truth and Honesty of the Reformed Religion; especially that purest and best part of it, the Church of *England*. I insist the more upon these Revolution-Principles (as they are scornfully called now-a-days) not only because there never was more need of them than at this time, but because the best and greatest part of the Clergy (especially those placed in eminent Stations) have, in all Ages, so far as relates to our Nation, and as far as my small Reading informs me, been ready and hearty Assertors of the Privileges and Properties of the People; and why the whole Body should not be so now, is past my Comprehension. With all Submission to better Judgments, I am so far from dividing the Interests of the Church from that of the State, or thinking the just Power of the one inconsistent with the Wealth and Liberty of the other, that I subscribe entirely to the Opinion of the most famous Historian and Statesman, the E. of *Clarendon*, who thinks the Branches of them to be so interwoven one with the

the

the other, that neither can subsist separately. I consider the Church and State as united in just such a Political, as the Soul and Body is in a Natural Constitution; and that the Life, as well as the Health of the whole, depends upon the UNION and Vigour of these their essential Parts. Though the Original and Nature of these distinctly taken, be as different as Heaven and Earth, Spirit and Matter, and their Faculties and Operations by consequence are as different; yet it hath so pleased the great God, who is the Founder of all Governments, as well as the Creator of all Compositions, so to castigate and remit their FORMS (to speak in the Language of the *Aristotelian* Philosophy) as that their Influences and Effects, whether good or bad, shall be reciprocal and mutual both upon themselves and others. As then the Strength and Vigour of the Body doth reach even to the Soul (as noble and as pure as it is, both in its Nature and Extraction) and makes the choicest Faculties of the latter, the Reason, the Memory, and the Fancy, more lively, and ready, and active; and as the Languor and Sickness of the former, makes the Operations of the other droop and decay: so the Prosperity and flourishing Condition of the State, casteth a Beauty and a Glory upon the Church, notwithstanding its heavenly Institution; and the Poverty and mouldering Condition of that, doth proportionably waste and incumber this. And (to look through the other end of the Glass) as the Soul when it has its due Com-

mand

mand over the Body, doth communicate a secret but inimitable Lustre and Grace to its homely Consort, (for as the Wisest Man in the world saith, *Wisdom makes the Face of a Man to shine*) and by the admirable Use and Fitness of its Dictates, such as Temperance, Chastity, Meekness, Labour, and the like, doth vastly conduce to its Health, Ease, and long Life; and as the more rebellious and stubborn the Body is to the gentle Government of the Soul, the more it procures to it self both outward and inward Mischiefs of Diseases and evil Accidents: so when the Church is thoroughly fixed in, and united to the State, and sheds its pure and heavenly Influences upon it, the more amiable and venerable the latter becomes, by the Practice of all Moral and Christian Virtues; and the more untractable to, and negligent of its excellent and sublime Precepts the People are, the more they degenerate into Atheism, Profaneness, Debauchery, and all manner of Vice, and hasten with speed to their own Ruin: For, as the same *Solomon* observes, *As Righteousness exalteth a Nation, so Sin is a Reproach to any People.* - Upon the whole, the nice Proportion and Harmony of each, is the finishing Stroke of both:

Alterius sic
Altera poscit opem res, & conjurat amicè.

I HAVE enlarged the more upon this Head, because since the *Examiner* and Oracles
of

of Policy have opened themselves, many Clergymen are for giving unreasonable Preferences of the Church to the State, and advance such Notions for the securing the former, as if put in practice will infallibly destroy the whole.

I APPEAL to all the World whether the *Examiner* and his Friends have not all along discovered such to be their Loyalty; and I defy any Man to accuse me, even in the least unguarded Expression, to have betrayed a Disregard to the Constitution either in Church or State, as I have described them to be allied, and mutually supported by each other. But if any body has leisure enough to read *The Honour and Prerogative of the Queen's Majesty vindicated*—*The Importance of the GUARDIAN*—*The Reasons concerning the immediate Demolishing of Dunkirk*—They will see the Offences I have committed, and the Repentment of the Authors upon them at large. But a very notable Piece, called *Toby's Character of Mr. St—le*, will let the Reader into the whole Occasion of former Anger, and the Increase of my Sins against some People. What I have writ about *Dunkirk*, provokes the Author to say thus:

‘ TO U may imagine, Sir, perhaps, I wrong the
 ‘ Demolisher in my Interpretation of this Passage,
 ‘ especially if we consider him as one who professes,
 ‘ that the highest Pleasure of an human Soul
 ‘ consists in Charity. As to laying aside, says
 ‘ he, those common Views, by which the mis-
 ‘ taken World are actuated, a Man of a libe-
 ‘ ral

' *ral Education can easily surmount those low*
 ' *Considerations; and when he considers him-*
 ' *self from the moment he was born into the*
 ' *World as an Immortal, though a Change-*
 ' *able Being; he will form his Interests and*
 ' *Prospects accordingly, and not make provi-*
 ' *sion for Eternity with perishable things.*
 ' *When a Man has planted such a Sentiment*
 ' *as this for the Rule of his Conduct, the Pur-*
 ' *suits of Avarice and Ambition will be as*
 ' *contemptible as the Sports of Children;*
 ' *and there can be no Honours, no Riches, no*
 ' *Pleasures, which can possibly come in com-*
 ' *petition with the Satisfactions of an en-*
 ' *larged and publick Spirit.*

' *WAS Mr. St—le the Person he would here*
 ' *represent himself, I would allow the Sense he puts*
 ' *upon his own Words. This is such a Gift of Vir-*
 ' *tue and Philosophy which a Man of a Liberal*
 ' *Education can hardly ever arrive to, how easily*
 ' *soever he may surmount those low Considera-*
 ' *tions, and is never perhaps to be found in any*
 ' *Person, much less in one who bestows it upon*
 ' *himself. I wish indeed I could find any one who*
 ' *would give him this Character; I have hunted*
 ' *everywhere, I have conversed with his Compa-*
 ' *nions and Creditors, with his Friends and Ene-*
 ' *mies, and I must confess I never yet met the Man*
 ' *who had so good an Opinion of his Veracity, as*
 ' *to believe him in Trifles and Matters of the least*
 ' *Importance.*

' *TOU may blame me, perhaps, for reminding*
 ' *our Author of his Debts; and I should justly*
 ' *think my self blamable, were they not the Effects*
 ' *of*

' of his *Luxury, his Vanity, and Ambition, and*
 ' *not of Accident and Misfortune. I could easily*
 ' *excuse and pity a Man for being poor, but not*
 ' *when he labours by his Vices to undo himself :*
 ' *Not when he endeavours to make a Figure, or*
 ' *become a Senator, at the expence of his Creditors.*
 ' *Some Civilians look upon such Chymists, who*
 ' *are Searchers only of the Philosopher's Stone,*
 ' *as unfit to be tolerated in any Community, be-*
 ' *cause they reduce not only themselves and Families*
 ' *to Beggary, but several other People; and cer-*
 ' *tainly Spendthrifts and Projectors of any sort are*
 ' *equally pernicious, and are so far from having*
 ' *any spice of publick Spirit, so much boasted of*
 ' *by some, that they are useless Members to the*
 ' *Government they live under, and a Nuisance to*
 ' *the Publick. Where is the publick Spirit of*
 ' *such a Man who will be bribed to recommend a*
 ' *Barber, a Buffoon, or a Perfumer to the*
 ' *World, to carry on Intrigues which a Man of*
 ' *Honour would blush to hear of, and to pimp in*
 ' *Print? Where is his Charity and Benevo-*
 ' *lence to Mankind, who is squandering away a*
 ' *handsom Competency among the Illegitimate,*
 ' *who is running into every body's debt, and paying*
 ' *no body? Where is his Disinterest, who votes*
 ' *for more than double an Equivalent of the*
 ' *Stamp-Office? Are the Pursuits of Avarice*
 ' *and Ambition contemptible to such an one?*
 ' *And is this laying aside the common Views*
 ' *by which the mistaken World are actuated?*
 ' *PARDON me, Sir, however merry I have*
 ' *been, I can contain no longer : Publick Spirit,*
 ' *Charity, Benevolence to Mankind, and Dis-*
 ' *interest,*

‘ interest, are *Virtues known to our Mushroom*
 ‘ *Patriot by Name only; and it raises the Con-*
 ‘ *tempt and Indignation of every honest Man, to*
 ‘ *hear a Person of the vilest Principles, and the*
 ‘ *most mercenary Hireling, who ever prostituted*
 ‘ *his Pen in the Defence of any Faction, giving*
 ‘ *himself such an Air of Sanctity and Virtue. A*
 ‘ *Man of such a publick and enlarged Spirit is*
 ‘ *as well qualified as any Judas of them all to be-*
 ‘ *tray his Friend, his Benefactress, or his Sove-*
 ‘ *reign, if you bait with a Bribe considerable enough*
 ‘ *to reach his Conscience: And he may very well be*
 ‘ *careless what Ideas are affixed to the Letters of*
 ‘ *his Name, when it is impossible for the worst to*
 ‘ *fully him.*

‘ *I HAVE dwelt the longer, Sir, upon Mr.*
 ‘ *St-le’s Character, because it seems to be the*
 ‘ *main Argument at present: Dunkirk is now*
 ‘ *demolishing, and the Importance of no Con-*
 ‘ *sideration.*’

I WOULD forgive *Toby* ten times more than this unjust Railing against me, if he could make out there is so much done in the Demolition, that the Importance of *Dunkirk* is of no Consideration to the *English*. *Toby* is mistaken: at this day it is in a more dangerous Condition as to *England*, than it was when I writ about the Importance of it. For I insisted upon the Demolition of the Mole and Harbour; and instead of that, they have as exactly as if *Mr. Tugghe’s* Memorial had been the Direction in this Case, demolished the Works, and left the Harbour, its Sluices, and all its Accesses that concern us, our Safe-

ty, and our Trade, in good Condition. That is, they have destroyed the Works in possession of the *British* Garison, to make that Garison useless, and put off the Demolition of the Harbour till time shall serve. *Toby* has insulted me for being concerned at such Usage of my Queen and Country, and speaks me well qualified for any ill Purpose, if I am bribed high enough for a Betrayer. I think I know the Author of this, and to shew him I know no Revenge but in the method of heaping Coals on his head by Benefits, I forbear giving him what he deserves; for no other reason, but that I know his Sensibility of Reproach is such, as that he would be unable to bear Life it self under half the ill Language he has given me. But in his 21st Page he forewarns the World against the *CRISIS*.

‘ *I SEE, Sir, in the Advertisements, that*
 ‘ *Mr. St—le is about to publish by Subscription, a*
 ‘ *Treatise justifying the Revolution; and in*
 ‘ *favour of the Hannover Succession. I could*
 ‘ *wish his Subscribers would weigh the Consequence*
 ‘ *of such an Undertaking, or the Government sup-*
 ‘ *press it. I know no greater injury that can be*
 ‘ *done to that Illustrious House, than by employ-*
 ‘ *ing such a Pen in their Service: And it may be*
 ‘ *accounted a peculiar Happiness of her Majesty*
 ‘ *and the present Ministry, that Mr. St—le has*
 ‘ *been hired to write against them. A Man who*
 ‘ *is so good a Lawyer, and knows the Constitu-*
 ‘ *tion of Great Britain so very well, as to tell us,*
 ‘ *that, as a Member and in the House, he is*
 ‘ *accountable to no Man, but the greatest*
 ‘ *Man*

‘ Man in *England* is accountable to him, *cannot chuse but descant very prettily upon Subjects as require all the Nicety of the Common and Civil Law.*’

THIS Book is since come out, and I am ready to receive all that shall be said in Abuse of me for printing it, with great Satisfaction from the Good it has done, in laying before my Countrymen their present Condition, and the Rules the Laws have prescribed, by which they ought to walk in this great Conjunction of the Affairs of *Europe*.

BUT as I am leaving off this diurnal Quarrel, I will not omit to take notice of the *Examiner*’s charging upon the *Whigs* the late Rumours during the Queen’s Indisposition; which put so many Persons concerned in the Funds into Apprehension, and endangered the publick Credit. I shall point out from whence the most frightful of those Rumours had their rise, and to whose Account the propagating them ought to be placed; if the Reader have patience to attend to so long a Story.

THE *Examiner* of Feb. 5. has the following Passages:

‘ THE *Faction*, whose Property in that Name grows every day stronger, have given us a late Instance of their Conduct in the free Dispensation of *Fears* and *Jealousies*, which shews their present Temper to great advantage, and lets us at once into all the Secret of their Management——They consider’d, that it was impossible to regain the

' Favour and Affections of the People, after
 ' a Series of so many fatal Experiments as this
 ' Nation hath had of their Conduct, unless
 ' they could level the *New Ministry* with the
 ' *Old*; and persuade their Countrymen, that
 ' tho they had escaped Ruin by a *Faction*, they
 ' were still in danger of *Popery* and the *Pre-*
 ' *tender*. And because they knew very well,
 ' that *plain Lying*, their last and only Game,
 ' would give but a short and faint Diversion,
 ' and never do them any solid and durable Ser-
 ' vice; therefore they were obliged to cla-
 ' mour upon some Grounds or other, and find
 ' out a Colour, tho a very slight one, for their
 ' Uneasiness. *Ireland* had afforded them an
 ' Incident or two, which drew their Eyes and
 ' Hopes that way.—One *Murphy* deposes be-
 ' fore Mr. Alderman *Quin*, of the City of
 ' *Dublin*, That he had been *inlisted* by one
 ' *Roch*, a Merchant, in the *French King's* Ser-
 ' vice (as was pretended) in the Company
 ' commanded by Sir *Andrew Lee*; but was pro-
 ' mis'd that he should be transported to *France*,
 ' and thence march to *Lorraine*, where he
 ' should see the *Young K.* and if he behav'd
 ' well, *return soon after* with Preferment. He
 ' farther swears, That one Mrs. *Catharine Lu-*
 ' *cas* is concern'd with *Roch* in the inlisting of
 ' Men; That *two Ships* lie there to take the
 ' Men on board; and that he was told by
 ' one of the inlisted Persons, that they had al-
 ' ready rais'd *Fifty*. This *Affidavit* thus cook'd
 ' and contriv'd, instead of being transmitted
 ' to the *Council* or *Secretaries of State*, is sent
 ' over

‘ over to the *Printer* of the *Crisis*, and *Writer*
 ‘ of the *Daily Courant*, who presently publishes
 ‘ and disperses it as a piece of extraordinary
 ‘ News; and for fear his common Readers
 ‘ should miss the Jest, *prints* the words (*see the*
 ‘ *Young K.*) and (*soon return*) in a different
 ‘ Character; in order to fix the Hint upon
 ‘ them, and bespeak their more particular
 ‘ Notice and Observation. The Consequence
 ‘ is, that the *Coffee-Houses* are presently in an
 ‘ uproar; the *Party* takes the Alarm; every
 ‘ *Post* carries some dismal and deplorable Ad-
 ‘ dition into the Country; new Lyes are sent
 ‘ to the Press; the *Crisis* sells; the *Snow-ball*
 ‘ gathers as it goes.—The *Englishman* sighs
 ‘ and groans at sight of an *Old Bull* of Pope
 ‘ *Pius*, and a *Paragraph* in the *Post-Boy*; Stocks
 ‘ fall; the *publick Credit* is at a stand; the
 ‘ *Queen* is said to be dangerously ill; the *Mi-*
 ‘ *nistry* are revil’d; the *Whigs* gain a Day of
 ‘ Clamour to themselves. — If this were the
 ‘ last Medley of Lyes these People intended to
 ‘ furnish; or if upon tracing and detecting
 ‘ the first diminutive Story, that gave occasion
 ‘ to all the other Clamours of the *Week*, they
 ‘ would engage to retract their Errors, would
 ‘ promise to amend their Tongues for the fu-
 ‘ ture, and do Penance by being quiet and
 ‘ easy; it would be worth the Government’s
 ‘ while to inquire into, and examine strictly,
 ‘ the Contents of the *Original Affidavit*, by
 ‘ summoning the several Parties concern’d in
 ‘ it, and sift this whole Affair to the bottom:
 ‘ which carries with it all the visible Marks

‘ of *Imposture*, notwithstanding we should
 ‘ grant that *Murphy* has sworn nothing but
 ‘ strict Fact and Truth. This, however, I
 ‘ aver, that *Lee*, and *Roch*, and *Lucas*, and
 ‘ their *Fifty Men*, tho the *Pretender* were to
 ‘ head them in Person, are not half so formi-
 ‘ dable and dangerous to the State, as those
 ‘ *Factionous Incendiaries*, who have grafted so
 ‘ many other horrible Clamours upon this
 ‘ foolish Incident.’ —

TO all this, I offer the following Answer :

IF the Government should think fit to trace the Rumours (which the *Examiner*, wisely consulting his own and his Friends Interest, says is not worth their while) that gradually raised the Apprehensions of the Publick, and caused the *Run* upon the *Bank*; ’tis believed they would find the principal Facts to stand in the following Order.

I. THE *Examiner* of Friday, January 8, gave the following Passage :

“ ACCORDING to the best Advices sent
 “ us by the Whigs and their Oracles, the Demise
 “ of the Crown happened upon Thursday the
 “ 24th of December, being Chriltmas-Eve, at
 “ Four of the Clock in the Morning, in the
 “ Tear One Thousand Seven Hundred and Thir-
 “ teen. All Ages, Sexes, Ranks, and Orders of
 “ Men, at first bearing of the Ill News, were af-
 “ fected with the deepest Sorrow, and a general
 “ Panick ran through the whole Kingdom. For
 “ a long time we were distracted and inconsolable;
 “ in the utmost Horror and Confusion upon the
 “ most

“ most Excellent Queen, who then became immortal. But these black Clouds were soon dispersed, our Fears and Jealousies vanished, and we revived from a deplorable State of Grief and Misery, at the first joyful Tidings of the happy Accession of Her most Sacred Majesty Queen ANNE the Second (whom GOD long preserve) to the Throne of Her Ancestors: the Nature of our Monarchy being such, that immediately after the Death of the Person in Possession, the Crown, by Right of Inheritance, descends to the next Heir, without any previous Formalities and Conditions, or admitting so much as the least Vacancy or Interregnum.”

IN these Terms, which no other Writer durst have used, did this Loyalist speak of the dangerous Fit of Illness which seized the Queen on the 24th of December. And as he professes, and is believed by the generality of his Readers, to write for the Ministry, and to be acquainted with their real Sentiments; 'twas impossible for any Man, who is concerned for the settled Constitution and Religion of *England*, to read this Passage in a Paper of such a Character, without seeing through the thin Cloud in which the oraculous Author has wrapped himself, and taking just Alarm. For he discovers his true Meaning, by drolling in so forced a Strain, on a Subject so serious, for a Pretence only to bring in at last a cold Witticism drawn from *the Nature of our Monarchy*.

II. LET it be supposed the News of her Majesty's Danger on the 24th of December,

could be so long as seven Days in getting to the Court of *France*; and then let it be considered, whether the following Intimation from *Paris*, in the Advices of their 12th of *January* (which is our 1st) of the Sea-Arma-ment and Land-Forces for a Descent, was merely accidental, or a Report devised by our new Friends, as proper to be immediately given out upon News so unexpected by them.

POST-BOY, Jan. 12. ‘ *Paris*, Jan. 12.
 ‘ N. S. M. *Du Casse* will set out forthwith for
 ‘ *Toulon*, in order to command the Squadron
 ‘ against *Barcelona*. The King is equipping
 ‘ 14 Men of War in divers Ports of this King-
 ‘ dom, besides Frigates and Bomb-Vessels;
 ‘ which being to join M. *Du Casse*, it is
 ‘ thought there is some *greater Design* upon the
 ‘ anvil, than the Reduction of *Majorca* and
 ‘ *Barcelona*: the rather, because they are to
 ‘ take 12 or 14000 Land-Forces on board,
 ‘ with a prodigious Quantity of Ammunition
 ‘ and Provisions.’

THE *Daily Courant* of Jan. 11. gave the same Passage from the same *Paris Letter*.

THE *Post-Boy* of Jan. 19. entertained the Publick with the following explanatory Para-graph:

‘ *Brest*, Jan. 11. N. S. The Equipment of
 ‘ eight Men of War is continued. It is said,
 ‘ that with the Ships that are fitting out in
 ‘ the Harbours of the Ocean, they will make
 ‘ a Squadron of fifteen Men of War, besides
 ‘ Frigats, Bomb-Vessels, and Fire-ships; but
 ‘ whither

‘ whither bound, or upon what Expedition,
‘ is yet a Secret.’

THERE was not a Syllable of this in the
Daily Courant.

AGAIN, the *Post-Boy* of *Jan. 23.* gave
this further Explanation :

‘ *Paris*, Jan. 8. N. S. They report it at
‘ Court for a Certainty, That the King of
‘ Sweden has resolved to return home by Sea ;
‘ and that the King’s Ships that are fitting
‘ out at *Brest*, and those the *English* have e-
‘ quipped at *Portsmouth*, are to go together to
‘ the *Archipelago*, to take his *Swedish* Majesty
‘ on board at *Salonica*, in order to transport
‘ him to *Stockholm*. This, however, is *certain*,
‘ That our Sea-Armament is made *in concert*;
‘ with *England*; and *not unlikely*, to carry the
‘ King of *Sweden* into his own Dominions.’

THE *Daily Courant* had not a word of
this neither.

NOW were the Writer of the *Daily Cou-
rant* called upon for the first *Paris* News of
the 12th of *Jan.* N. S. he would shew that
he translated it from the original Letter, which
is known to come from the Office at *Paris*,
called the *Bureau d’Adresse* ; which Letter he
might prove is avowedly and openly sent duly
hither twice a Week, by the same hands that
send over the *Paris Gazette*. And so if *Abel
Roper* were asked whence he had the other two
Paragraphs, it is presumed he could give as
reasonable an Account.

IT may be objected, that *Abel Roper*, in
his *Post-Boy* of *February 2.* has retracted all,
by

by concluding his *Hague* Article with these words: ‘ We have no Advice of any Fleet
 ‘ fitting out on the Coast of *France*, nor of
 ‘ any Motion of Troops in that Kingdom,
 ‘ but by some particular Letters from *London*.

BUT it must be considered, that *Abel* is a Politician, and says this only *ad Populum*, after it was found that the *Paris* Articles (which we will not say were originally calculated for encouraging the Pretender’s Friends, when the Queen’s Life was in Danger) gave too great an Alarm to all true *Englishmen*. He therefore roundly denies all that he himself had been so diligent to collect from his *Paris* Correspondence, and calls off the Attention of his Readers from *France* to our own Country; and then the *Examiner* steps in, and throws all upon the Whigs.

UPON the whole therefore, taking it for granted, according to *Abel*’s and the *Examiner*’s last Affirmation, that the late Fears and Jealousies were founded upon groundless Rumours, and that there is really no Sea-Arma-ment on the Coast of *France*, nor any Troops in motion to go on board; it is, however, plain we were beholden for those Rumours, either to our new Friends on the other side of the Water, or to *Abel*’s Directors here; perhaps to both (for indeed *Abel*’s third Paragraph from *Paris* will not pass with every one for a literal Translation only :) It is plain what the Intention was, had not God in Mercy restored the Queen to a State of Health, and thereby dissipated the Storm that was gathering

thering over our Heads. And it is plain what this Nation is to expect, whenever her Majesty's invaluable Life shall again be in Danger.

ALL these Rumours from *France* were previous to the Insertion of *Murphy's* Affidavit in the *Daily Courant*; nor have I heard that the Directors of the Bank made particular mention of that Affidavit, when they waited upon the Lord T——r to acquaint him with their Apprehensions: And yet one would imagine, by reading the *Examiner*, that this Affidavit had led the Van, was the most capital Rumour, and that the *Post-Boy* had only contributed some small Paragraph not worth mentioning. *Abel* (poor Innocent!) did nothing; the Writer of the *Daily Courant*, since he became Printer of the *Crisis*, has done all: and the *Examiner* very solemnly avers, 'That *Lee*, and *Roch*, and *Lucas*, and their Fifty Men, though the Pretender were to head them in Person, are not half so formidable and dangerous to the State, as those factious Incendiaries, who have grafted so many other horrible Clamours upon this foolish Incident.'

AS to that Affidavit, the *Examiner* says very truly, that the Writer of the *Courant* thought it an extraordinary Piece of News: He could not think otherwise, for these Reasons.

I. 'TIS extraordinary in its own Nature.

II. IT appeared the more extraordinary to him, because, in a former *Courant*, he had inserted, from the printed Votes of the Commons of *Ireland*, of almost a Month before, this that follows:

'Dec.

‘ Dec. 22. THE House being informed,
 ‘ That several Natives of this Kingdom were
 ‘ listed in the *French King’s* Service, and were
 ‘ on board a Ship, of which one *Hays* is Cap-
 ‘ tain; *Tho. Price* was called in and examined,
 ‘ and then withdrew.

‘ Ordered, THAT the said *Tho. Price* do
 ‘ attend the Lord Chief Justice of the Queen’s-
 ‘ Bench, to give his Information about that
 ‘ Matter.’

TO conclude, It were to be wished that
 this Affair were less extraordinary than the
 following Pieces shew it to be.

By the Grand Jury of the County of Dublin.

‘ WE the Grand Jury of the said County
 ‘ do present, That whereas upon Exa-
 ‘ mination on Oath, returned to us this pre-
 ‘ sent Quarter-Session, and on the personal
 ‘ Knowledg of several of our Fellow Grand
 ‘ Jurors, and other Persons, it appears that
 ‘ great Numbers of young lusty Fellows, all
 ‘ *Irish Papists*, were listed, and have been sent
 ‘ since last *Michaelmas* into *France*, on Assuran-
 ‘ ces given them, that they shall soon return
 ‘ home with their Lawful King *James* the
 ‘ Third, as they are pleased to stile the *Pre-*
 ‘ tender : And it likewise appearing to us as
 ‘ aforesaid, that the same Methods are taken
 ‘ in almost every County in this Kingdom ;
 ‘ and at this time that one *James Roch*, a con-
 ‘ siderable Popish Merchant in *Dublin*, ex-
 ‘ pends great Sums of Mony, in listng and
 ‘ engaging

‘ engaging her Majesty’s Natural-Born Sub-
 ‘ jects, to withdraw their Allegiance from
 ‘ her Majesty, by entering into the Service of
 ‘ the Person who pretends to take upon him
 ‘ the Title of King of *Great Britain and Ire-*
 ‘ *land*: We do present the said Practices high-
 ‘ ly dangerous to her Majesty’s Government
 ‘ and Authority in this Kingdom, and to the
 ‘ Protestant Interest thereof. And we have
 ‘ reason to fear, if an immediate stop be not
 ‘ put to the Methods now taken for trans-
 ‘ porting great Numbers of the Popish Youth
 ‘ of this Kingdom into the Service of the
 ‘ *Pretender*, the Protestant Interest of this
 ‘ Kingdom may in time be very much dis-
 ‘ tressed thereby: Wherefore we humbly
 ‘ make it our Request to the Honourable
 ‘ Bench, that they would lay the same before
 ‘ his Grace the Lord Lieutenant of this King-
 ‘ dom, and humbly desire his Grace’s seafo-
 ‘ nable Interposition in preventing the same.’

Com. Civit. Waterford.

*The Deposition of Michael Letry Killotteran, in
 the Liberties of the said City, taken before us
 this 26th Day of January, 17th.*

‘ **T**HE Deponent being duly sworn on the
 ‘ Holy Evangelists, deposeth and saith,
 ‘ That being at *Knockenalden* in the said Coun-
 ‘ ty yesterday, there he met one *Toby Butler*,
 ‘ who listed this Deponent in the Service of
 ‘ the Pretender, and was to go on Board a
 ‘ Ship that was at the *Little Island*; and that
 ‘ when

‘ when the said *Letry* was on Board, that the
 ‘ said *Butler* said he would give him Three
 ‘ Pounds, Eight Shillings, and Eight Pence,
 ‘ and when he was landed in *France* that he
 ‘ should have Clothes and Arms. When he
 ‘ first listd him, he the said *Butler* said it was
 ‘ for *Newfoundland*, but immediately after-
 ‘ wards he said it was to go to *France* to serve
 ‘ the Pretender, and bid him for his Life not
 ‘ to tell any body of it ; and declared to this
 ‘ Deponent, that he had fourteen listd for
 ‘ the same Service, and that he would bring
 ‘ them all over here in a Year’s time. And
 ‘ when this Deponent said to him, if he
 ‘ would list any, or had no *English* ; he the
 ‘ said *Butler* replied, Damn the *English*, for I
 ‘ am going to root them out. He further de-
 ‘ poses, that the said *Butler* declared to him,
 ‘ that when he was arrived in *France*, that
 ‘ this Deponent should have Four Pounds Ad-
 ‘ vance-Mony, and Four Pence a Day more
 ‘ than any *French* Soldier had. And further
 ‘ depofes, that he is credibly informed by fe-
 ‘ veral Associates, that there are forty Offi-
 ‘ cers, that have Commissions from the Pre-
 ‘ tender, arrived lately from *France*, and that
 ‘ they are raising of Men in all Parts of the
 ‘ Kingdom ; and further saith not.

Jurat coram nobis Mich. Letry his Mark †.

26 die Jan. 1713.

Francis Barker, Mayor.

Richard Christmas.

Copia vera

Attested per

Fra. Barker, Mayor.

DUB-

DUBLIN. *By the Lord Lieutenant and Council of Ireland, A Proclamation.*

‘ **W**HEREAS *William Letry* and *Michael Letry* have given in Examinations upon Oath, before the Mayor of *Waterford*, and another Justice of the Peace, That *Toby Butler*, a Lieutenant in the Regiment of Mr. *Butler*, commonly called Lord *Gallmoy*, did actually enlist them the said *William* and *Michael Letry*, to serve the Pretender in the said Lord *Gallmoy*’s Regiment, and told them, That he had enlisted fourteen Men more for the same purpose: We therefore having resolved to put a Stop to the said traitorous Practices, and to bring the Actors therein to condign Punishment, do, by this our Proclamation, strictly charge and command her Majesty’s Justices of the Peace, Magistrates, Sheriffs, and all other her Majesty’s Ministers of Justice, to use their utmost Endeavours to discover, take, and apprehend the said *Toby Butler* and his Accomplices, and all such as shall knowingly harbour, receive, or relieve them, or any of them, in order that they may be brought to speedy Justice: And for the Encouragement of such as shall first apprehend the said *Toby Butler*, we do hereby publish and declare, That such Person or Persons who shall apprehend and take the said *Toby Butler*, so as he be brought to Justice, shall have and receive as a Reward the Sum of Two Hundred

‘dred Pounds. And we hereby command
 ‘and require the several Officers of her Ma-
 ‘jesty’s Revenue in the several Ports in this
 ‘Kingdom, and all Mayors, Sheriffs, Justi-
 ‘ces of the Peace, and other Magistrates, to
 ‘use their utmost Care and Diligence to pre-
 ‘vent the said *Toby Butler*, and all such Per-
 ‘sons as he hath inlisted as aforesaid, and all
 ‘such other Persons as shall hereafter be in-
 ‘listed for the said Service, from going out of
 ‘this Kingdom. And for the more effectual
 ‘preventing of Persons being inlisted for the
 ‘said Service, we hereby strictly prohibit
 ‘and forbid all Persons whatsoever to enter-
 ‘tain or list any of her Majesty’s Subjects in
 ‘this Kingdom, in the Service of any foreign
 ‘Prince or State whatsoever, without Au-
 ‘thority or Leave from her Majesty, or the
 ‘chief Governor or Governors of this King-
 ‘dom, for the time being, as they will an-
 ‘swer the contrary at their utmost Peril.
 ‘And we do hereby declare, that any Person
 ‘who has been or shall be inlisted or enter-
 ‘tained for the Service of the Pretender, and
 ‘shall discover the Person who inlisted him
 ‘before any Justice of the Peace, the first
 ‘Discoverer of every Person so inlisting, shall
 ‘have his Pardon for the same; and if the
 ‘Person who inlisted him shall be apprehend-
 ‘ed and convicted thereof, then such first
 ‘Discoverer shall have and receive the Re-
 ‘ward of Fifty Pounds for his Service.

‘*Given at the Council-Chamber in Dublin, the*
 ‘*2d Day of February, 1713.*’

THESE

THESE Facts and Passages sufficiently prove, how instrumental that ingenious Writer Mr. *Roper*, and that modest Author the *Examiner*, who conceals his Name, have been, in rousing the World out of its late Lethargy, and alarming those, who were insensible to all the Regards of Honour, Religion, and Liberty, to take care of what they valued much more, their *Cash*. Self-Interest, which inclines the Minds of Men as strongly as Gravity does Bodies, made every Man look about him; and when the word was given, for Reasons best known to these Authors, that *French Ships* were preparing for secret Designs, every Man's Love of his Money (in spite of the Confidence they ought to repose in his most Christian Majesty's disclaiming the Pretender) made him apprehensive there might be a Visit intended to *Great Britain*. Before this, Men could sit down satisfied, and never consider that it is Nonsense to profess the Support of a Protestant Church, by Steps which cannot but introduce Popery: Before this, you might declaim in favour of the Hereditary Right, and be understood to intend it for the Benefit of the House of *Hannover*: Before this, you might in Discourse give up every profitable Branch of our Commerce, and be received as a Person that understood and promoted the National Credit.

THIS is not all; for before this Run up on the Bank, a Man was thought to argue very well, that would say, for the better Consumption and Exportation of *British* Manu-
D d
factures,

factures, and Maintenance of our poor Manufacturers, it was absolutely necessary to give both *Spains* to the friendly House of *Bourbon*: But lest a Great Monarch should be tempted by Ambition to use that Trust for his own, rather than our Interest, it would be expedient to keep a Check upon him, by dismissing all our Allies. For our further Security within our selves, and to prevent all Invasions of Liberty and Property, one might very lately have said, the Dignity and Authority of Parliaments could not be better strengthened, than by placing a Despotick Power in the Sovereign.

WE have so little Publick Spirit amongst us, that these things passed like Mathematical Truths, till each Man grew afraid for his own Pocket.

A MAN who was uneasy, before this Accident, for the Publick Welfare, and has observed nothing since, that puts us in a better Condition; a Man, I say, who from only hearing the News contradicted, that the Pretender was a coming, cannot infer that he may not still come, ought to be excused for writing as I have, and do, to raise in his Fellow-Subjects a just Concern for those Civil and Religious Rights which they at present enjoy above all other Nations.

BUT as Fear for themselves, rather than Love to others, is what will most probably affect a degenerate and inglorious Generation, I shall here take the liberty to refer them to the 33d Page of the *CRISIS*.

I MUST confess it is a most irksom and painful Work to be ever entertaining one's self with these melancholy Considerations; and therefore, for the future, I will strive to make my self as easy as I can, and consult (like other People) my own Quiet and Happiness.

TO shew my Reader that I am resolved to look upon things in a less dismal View for the future, I shall conclude this present Writing with a Letter I lately writ in answer to a Friend of mine at Court; who, I believe, out of kindness to me, gave me some Admonitions and Reproaches upon the Subject of what I had lately published.

To Mr. ——— at Windsor.

SIR,

YOU are extremely offended at my late Writings, which you are pleased to call *unwarrantable*, and give the old Addition to what is offensive to Courtiers, that it is disrespectful to the Queen. I have so much Respect to our Friendship, that I shall explain my self on the Articles wherewith you charge me: First, Meddling with *Dunkirk*. And, Secondly, Writing the *Crisis*. I am sorry there is so good an Excuse for the first, as there is at this time; the main Argument against me, *to wit*, that it was in the Queen's Hands, is vanish'd: Time has made good what I said, and destroyed what was answered by my Adversaries. The Queen's Garison is exposed, by levelling the

‘ Works to the Mercy of the *French* ; and the
 ‘ Mole and Harbour, which were first to be
 ‘ demolished, stand as they did, the Terror
 ‘ of the *British* Nation. Thus, *Sir*, as the
 ‘ Interest of her Majesty and her People are
 ‘ inseparable, I think I have behaved my self
 ‘ like a dutiful Subject, in complaining of
 ‘ this open Violation of her Treaty in the
 ‘ most important Article of it.

‘ NOW, *Sir*, as to the *Crisis*, what is there
 ‘ said, is founded upon Acts of Parliament
 ‘ therein recited, and Consideration of the
 ‘ present State of *Europe*, with relation to
 ‘ the Power of *France*, and the Interests of
 ‘ the Pretender to her Majesty’s Dominions.
 ‘ You are so much a Courtier, as to say this
 ‘ also is disrespectful to her Majesty, and an
 ‘ Insinuation that I could prescribe Rules to
 ‘ them for their own Safety and Honour bet-
 ‘ ter, than any thing of which they them-
 ‘ selves are capable. I will not be silent, for
 ‘ fear of the Imputation of Arrogance, where
 ‘ the thing speaks it self so apparently as in
 ‘ this Case ; and I assert, that you Courtiers
 ‘ fail in your Duty to the Queen, when you
 ‘ pretend to guard her Authority by Acts,
 ‘ which, in themselves, are destructive of it.
 ‘ Do you believe, *Sir*, it is not possible for a-
 ‘ ny Man in *England* to take off from himself
 ‘ the Imputation of favouring the Preten-
 ‘ der ? If he does not think it worth his
 ‘ while, he must strengthen that Imputation
 ‘ of course ; and tho he means no such thing
 ‘ in his Heart, as to promote his Interests, the
 ‘ forbearing

‘ forbearing or deferring to give undeniable
 ‘ Evidences of his honest Intentions in this
 ‘ great Point, is such a Neglect of Mankind,
 ‘ such a Violation of the Tranquillity of his
 ‘ Country, and all that is dear to every good
 ‘ Man, that I cannot see how a Man can
 ‘ think himself capable of making an Atone-
 ‘ ment.

‘ IT is in vain for Men, who have no o-
 ‘ ther than the general Good of their Coun-
 ‘ try at heart, to attempt the Cure of the ill
 ‘ Consequences which this careless and inso-
 ‘ lent Behaviour of you Courtiers has upon
 ‘ the Minds of the People. It is impossible
 ‘ to make them believe, without the help of
 ‘ the Clergy, that when Men called *Whigs*
 ‘ are not in Power, any thing can be in dan-
 ‘ ger but the Church.

‘ NOW, *Sir*, you have hinted that you
 ‘ spoke to me with the more freedom, because
 ‘ you say you have seen me eat the Queen’s
 ‘ Bread at a Table at Court.

‘ WHILE I did so, I believe you never
 ‘ heard me explain my self, with relation to
 ‘ her Honour, Safety, and Government, but
 ‘ on the Foundation which I have since made
 ‘ my self so obnoxious to you Courtiers, by
 ‘ defending.

‘ NOW, my dear old Friend, as you have
 ‘ shewed your self very much and very little
 ‘ a Courtier in yours to me, by treating me
 ‘ without your usual Gentleness, and with-
 ‘ out respect to Queen or Country betraying
 ‘ your self a very supple Gentleman, with re-
 ‘ lation

‘ lation to the Queen’s Upper Servants; I
 ‘ shall, on the side of my Queen and Coun-
 ‘ try, be as free with your fine People, as
 ‘ you have been with me for their sakes.

‘ YOU talk, *Sir*, very much of *Whig* and
 ‘ *Tory*, and call me one of them; but I tell
 ‘ you, whether I am one or other (for I pro-
 ‘ test I do not know which I ought to be
 ‘ called, till those Terms are explained by
 ‘ the Rule of the present Establishment in
 ‘ Church and State) your Upper-Courtiers
 ‘ have nothing to do with the Matter. You
 ‘ say they are for the Church; shall we judg
 ‘ of it by their Education, or their Lives?
 ‘ No Man living will deny but there are *Whigs*
 ‘ and *Tories*, or *Tories* and *Whigs* (for I know
 ‘ not which to name first of these terrible
 ‘ People) that are pious Observers of the Or-
 ‘ dinances of the Church, and Laws of the
 ‘ Realm; and the best Men of all Parties
 ‘ ought, in all Reason and Charity, to be the
 ‘ Persons by whose Conduct we should judg
 ‘ of their Principles who follow them.

‘ ACCORDING to this, what are your
 ‘ Leaders, but what I used in private Con-
 ‘ versation to call them, the *New Converts*?
 ‘ For neither as *Whigs* or *Tories* have they
 ‘ been, so much as in their Education, Church-
 ‘ men; and purely for having no self-inte-
 ‘ rested Designs towards their own Salvation,
 ‘ but leaving their old bleak Barns and Con-
 ‘ venticles for warm Houses and magnificent
 ‘ Churches, and skilfully dealing the Church-
 ‘ Preferments among Clergymen who have

‘ as
 ‘ ..

‘ as little Superstition as themselves, they ve-
 ‘ ry gravely, and without laughing out while
 ‘ they are doing it, kick the *Whigs* wherever
 ‘ they meet them ; and during the very Act
 ‘ of kicking them, tell the patient Animals
 ‘ it is for their Resistance. If any one who
 ‘ has formerly been a Friend to Passive Obe-
 ‘ dience comes in for a present Basting with
 ‘ the *Whigs*, the new Converts use him ac-
 ‘ cordingly ; witness my Lord you know who.
 ‘ Thus from the good Skill of the New Con-
 ‘ verts, and the Indulgence which the Clergy
 ‘ are pleased to give them as Babes of Grace,
 ‘ both Parties are occasionally play’d off, and
 ‘ their Noddles knock’d against each other,
 ‘ when either pretends to be sawcy : I say
 ‘ the New Converts, when they please, set
 ‘ them to Loggerheads against each other, by
 ‘ naming the By-word *Church* ; and those
 ‘ Clergy who are Confessors to the New Con-
 ‘ verts, because they know themselves capable
 ‘ of Employments in the State, but the New
 ‘ Converts not capable of Employment in the
 ‘ Church, keep up the Humour, to the great
 ‘ mortification of ambitious *Whigs* and *Tories* ;
 ‘ and the no less Diversion of those of each
 ‘ Party, who mean by Zeal for the Church,
 ‘ the Care of Honesty, Virtue, and Religion ;
 ‘ and by the Care of the State, the Preserva-
 ‘ tion of Prerogative, Liberty, and Property.

‘ YOU must know, the New Converts
 ‘ are to me the very pleafantest Fellows that
 ‘ ever this Nation produced. Tho there is
 ‘ no such thing professed in our Church as a

‘ downright Indulgence in any written Form,
 ‘ yet all thinking Men agree they have a ple-
 ‘ nary Indulgence virtually given, received,
 ‘ and understood ; by which they may, in
 ‘ any thing that does not impeach or waste
 ‘ the Power of the Church, promise and dis-
 ‘ appoint, say and unsay, swear and forswear,
 ‘ lye and betray, (besides gratifying the na-
 ‘ tural Demands of Flesh and Blood, by way
 ‘ of Whoring and Drinking) without the
 ‘ least Damage to their Sanctity, or Reputa-
 ‘ tion as Lay-Brothers.

‘ IT was a shrewd Question put by an old
 ‘ Churchman who stood upon Terms t’other
 ‘ day with a new Convert, in a little Matter
 ‘ that concerned his Soul: “ Why if you
 ‘ don’t, says the New Convert, the Whigs
 ‘ must come in ; but, said the Churchman,
 ‘ *But if they do not, shall I come in ?* ” The
 ‘ New Convert turned his Head another way,
 ‘ and looking upon a Picture in the Room,
 ‘ confessed that *Rubens* was an excellent
 ‘ Painter.

‘ YOU and I, *Jack*, know one another
 ‘ very well ; I always told you, you had a Ge-
 ‘ nius for a Courtier, and I always owned to
 ‘ you I had not.

‘ I WOULD not by saying this have you
 ‘ think I do not understand a Courtier, when
 ‘ he is a Man of Honour, to be the greatest
 ‘ Character of human Life : When a Man en-
 ‘ joys the Favour of his Prince with a Resolu-
 ‘ tion to enjoy it no longer than it is con-
 ‘ sistent with the joint Interest of his Sove-
 ‘ reign

' reign and his Country, he is a great and
 ' worthy Character. But if a Man should
 ' enjoy the good Fortune of succeeding at
 ' Court, with no other View than to sacrifice
 ' both his Sovereign and People to his own
 ' Avarice and Ambition ; there is no Man
 ' but one, who would use the same Power the
 ' same way, will bear with such Proceedings:
 ' I assure you, dear *Jack*, when I first found
 ' out such an Allay in you, as makes you of
 ' so malleable a Constitution, that you may
 ' be worked into any Form an Artificer pleases,
 ' I foresaw I should not enjoy your Favour
 ' much longer.

' I CANNOT call you indeed a direct
 ' New Convert, but I can very justly say, you
 ' are a Favourer of the New Converts.
 ' When this Appellation runs in my head, and
 ' I must confess I am mightily delighted with
 ' it, I cannot but reflect upon the different
 ' Fate of those who are New Converts in
 ' *France*, and those who are such in *Great Bri-*
 ' *tain*: In *France* they are upon the least Sur-
 ' mise persecuted and dragooned ; in *England*
 ' caressed, courted, and preferred.

' BUT to answer your last Question,
 ' wherein you would know what a Male-
 ' content desires for his Satisfaction ? All that
 ' I ask, or rather wish, is, First, The Demo-
 ' lition of the Harbour of *Dunkirk*. Second-
 ' ly, That *Great Britain* and *France* would
 ' heartily join against the Exorbitant Power
 ' of the Duke of *Lorraine*, and force the Pre-
 ' tender from his Asylum at *Bar le Duc*. And
 ' because

‘ because I would be perfectly impartial, and
 ‘ take off the groundless Suspicion which
 ‘ *Toby* has raised against me, of having from
 ‘ another Hand double the Income of my re-
 ‘ signed Place in the Stamp-Office; I wish,
 ‘ Thirdly, That his Electoral Highness of
 ‘ *Hannover* would be so grateful to signify to
 ‘ all the World, the perfect good Under-
 ‘ standing he has with the Court of *England*,
 ‘ in as plain Terms as her Majesty was pleased
 ‘ to declare She had with that House on her
 ‘ part. This last Circumstance, dear *Jack*,
 ‘ would be very pleasing to all us who are
 ‘ Churchmen; because if the Elector should
 ‘ be any ways disobliged, I am confident her
 ‘ Majesty has given no cause for it: and I
 ‘ cannot but attribute any Misunderstanding,
 ‘ if such there should be, to the Artifice of
 ‘ some new Converts, who, for ought I
 ‘ know, may still be Presbyterians in their
 ‘ Hearts.

*I am, notwithstanding our Difference
 in these Matters,*

Dear Jack,

Very much your humble Servant,

RICHARD STEELE.

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